The Churchman.

VOLUME XVIII. NO. 18. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 902

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JULY 1, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Daily, in the temple, and in every house, they ceased not to teach and preach Jesus Christ."—*Acts* v. 42.

"Moses hath in every city them that *preach* him, being *read* in the synagogues"—*Acts* xv. 21.

"The Church, as a witness, *preacheth* revealed truth by *reading* publicly the sacred Scripture. So that a kind of preaching is the reading of Holy Writ."—"*Sermons* are not the *only preaching* which doth save souls."—"The Council of Toledo doubteth not to call the usual public reading of the Gospels in the Church, preaching; nor others, long before these our days, to write, that by him who but readeth a Lesson in the solemn assembly, as part of divine service, the very office of preaching is so far forth executed.—*Hooker*.

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXION. 8, A. M.

Calendar, for July.

2. Second Sunday after Trinity.
9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

AUGUST.

6. Seventh Sunday after Trinity.
13. Eighth Sunday after Trinity.
20. Ninth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Tenth Sunday after Trinity.

Clergy of the Protestant Episcopal Church

In the City of New York and Vicinity.

The following list is as accurate as information received at the office will allow.

Onderdonk, D.D, Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Tenth Av. and 155th-st
Anthon, D.D, Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 Second Avenue.
Bedell, Rev. Gregory T., corner of 10th st and 5th Av.
Berrian, D.D., Rev. William, 50 Varick street.
Berry, Rev. Samuel V., 4 York street.
Blake, Rev. John, Chaplain U. S. Navy, 11 Barclay st.
Brown, Rev. John W., 239 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, Sixth street, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston street.
Cox, Rev. Richard, 142 Mercer street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Douglass, Rev. Stephen, Bloomingdale Road, 86th street.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Embury, Rev. Edmund, 142 Mercer street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, DD., Rev. Benjamin I., 260 Tenth street.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow street.
Hart, Rev. A. Bloomer, 5 Mercer street.
Harwood, Rev. Edwin, Fifth Avenue and 179th street.
Henry, D.D., Rev. Caleb S., 146 Macdougal street.
Higbee, D.D., Rev. Edward Y., 159 Chambers street.
Houghton, Rev. George H., 25th st., 1st house west of 8th Avenue.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison street.
Huddart, Rev. R. Townsend, 22 East 14th street.
Huntington, Rev. Enoch, 639 Broadway.
Irving, Rev. Pierre P., 2 Park Place.
Jackson, Rev. Charles D., 20 John st., and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Leonard, Rev. Alexander, S., 129 Amity street.
Little, Rev. Charles S., 224 3d Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge street.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West 20th street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev Isaac, 558 Houston street.
Peters, Rev. Thomas M'C., 6 mile stone, Bloomingdale Road
Pound, Rev Jesse, 50 Fourth street.
Preston, Rev Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, DD, Rev Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C., 12 Tenth street.
Smith, D.D., Rev. Hugh, 206 West Twentieth street.
Southard, Rev. Samuel L., 23d st., near 4th Avenue.
Sweetzer, Rev. Henry W.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN

Cutler, D.D., Rev Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Av. near Fulton Av.
Fish, Rev. John F., Willow, corner of Pine Apple street.
Gardiner, Rev. Charles Huntington, 30 Johnson street.
Guion, Rev. Thomas T., Clason Av., near Myrtle Av.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev Evan M., corner of Pearl and Johnson st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Magee, Rev. Edward, Hicks near Sackett street.
Noble, Rev. Birdsey G., 30 Clinton street.
Staunton, Rev. William, Warren st., near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, near Livingston st.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st, corner of South Second st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South Eighth street.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand street.
Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev Albert C., Van Voorst street.

Miscellaneous.

EXTRACTS

[From the Bishop of Fredricton's Charge.]

I take this opportunity of respectfully, but earnestly, saying to my lay brethren, the merchants, shipowners, and landed proprietors of the Province, that it is their bounden duty, on Gospel principles, to make some permanent provision for the Church in the place where their fortunes are made, or their estates lie, out of the property which God, not their own might and power, has given them. Let them forgive me for reminding them that "God is not mocked: but that whatsoever a man soweth, that shall he also reap."

The root of the evil no doubt lies in that hollow worldliness which makes men prefer the acquisition of wealth to the salvation of their souls. Indifferent to their own salvation, they care even less for the good of others. They are not properly Church-members, though they may be Church-goers. They abstain from the Holy Communion, deeming themselves unfit to receive it, and perhaps justly; yet they take no pains to become better and holier. Our Church is full of such broken reeds, who, when we lean upon them, pierce us through and through with empty promises never made good to those who have depended on their fulfilment. A vast train of sins follows closely on this unholy state of mind. Parental discipline is wholly relaxed, so that little children become their own masters at a very early age, with the ignorance of children, and the cunning of men. Early indulgence as children, induce habits of greediness in after years. Excess in eating and drinking, and an inordinate love of pampering the appetite, "making provision for the flesh," reign without check among us. Even at mid day festive parties are held, in which the use of an inordinate quantity of wine is encouraged, and among both the younger and older members of society strong drink in immoderate quantities is continually used. Among some, a great want of honor is observable in the ordinary transactions of life. In the remote districts a frightful irreverence in all divine offices is observable. Had it not been for the generous gifts of the two great Societies at home, there would often be neither Communion Table, nor Font, nor Vessels for the Holy Communion, nor a Linen Cloth, nor Books for the Offices. Even at present, in some places, the Vessels I have been compelled to use in administering the Lord's Supper would not be used in any decent parlor in the Province. The Canon which requires a Font of Stone is neglected in the great majority of parishes, nor is there even a font of any durable material. Such are the results of leaving every man to do "that which is right in his own eyes." Man, the creature, despises his Creator, and pays him less reverence than he exacts from his fellow-sinners to himself.

Yet, lest I should seem to discover no bright spots in our horizon, I thankfully acknowledge that there are those whose reverential love seems ever ripening, who are found daily in the temple, blessing and praising God: who are never absent from the Heavenly Board: whose hand never grows weary in charity, nor does their love evaporate in words. Were Christ again on earth these faithful souls would pour the spikenard on his sacred head, would annoint his body for the burial, would treasure up his holy sayings, would follow him, and minister to him of their substance. O that God would give us to see more of this blessed spirit; that he would root out heartless doubt, and hollow suspicion, and grovelling deceit from among us; that he would give us truly to believe that there is a God, a heaven, a hell, a future state of retribution; that he would teach us to make our Prayer Books real books of prayer: our houses, houses of prayer; and would make our hearts his home; that he would grant to all who bear the Church's name to be honest Churchmen and consistent Christians!

Some portion of the lesser negligences referred to, is possibly to be attributed to the want of a liberal education, and to the unhappy restrictions placed on English literature. These however we may hope to see eventually removed, and, when the Schoolmaster is better paid and better educated, many prejudices will of themselves die away. The Church of England has nothing to fear from the spread of sound knowledge and a liberal education. The illustrious names which grace her annals were the best educated men of their time; and the wider and more comprehensive the range of thought, the less ground has she of apprehension for the result.

Having now considered some of the dangers and evils which beset us, suffer me to point out the path which it seems our duty to pursue.

How unspeakably important, my brethren, is the choice we make of our line of thought and action. What awful consequences may depend on the activity, or the indolence, the courage, or the cowardice of this generation of Clergy. Our office is to be regenerators of Society in its infancy. Everything depends on our steps. A low, wordly, selfish tone of mind, sinking our high calling to the level of a common trade, and viewing all things only in regard to the opinion of the world, will produce an amount of evil incalculable. To regenerate others we must ourselves be regenerated. Our whole hearts must be in our work. If we see men around us idle, we must be first and foremost in action: if they are covetous, we must be liberal; if they are self-indulgent, we must be not only moderate and temperate, but self-denying: if they are hollow and scheming, we must be simple and unselfish; our purpose must be higher, our aim loftier, our life more exactly correct, more scrupulously guarded. At the same time we must carefully watch against an air of fanciful caprice, or an assumption of authority which belongs not to our calling. Even an overstrained appearance of sanctity has the effect of unreality. We must be able to give a reason for all we say and for all we do, lest men imagine that we are deficient in common sense, and confound our religious earnestness with a blind enthusiasm. We must be indifferent to the acquisitions and superior to the trammels of party: esteeming all to be our friends who agree with us in an honest and faithful maintenance of the doctrines and discipline of our Church: not counting grains and weighing scruples, while faith and honesty and justice are neglected. Our first business must be to persuade all men, even our enemies, of our sincerity; our next, to be ready to learn something from everybody, and turn everything to account. In matters of lesser moment let us lean to the merciful side; yet let us never be afraid to go right through with any great Christian principle. Rules and circumstances may vary with the lapse of time; but good principles are the seed which, if it die, "abideth not alone," but revives, and buds, and blossoms, and brings forth fruit when it is least expected, and is indestructible and everlasting.

Let us remember that, though we have truth, we have not numbers on our side in this Province: it becomes us therefore to be "modest and humble in our ministration," not speaking of other bodies of Christians with a bitterness which will do us no good, and the Church all possible harm: but letting them see that we respect their zeal, and honor their piety, though we believe our own system to be truer and more effectual for good. Hasty anathemas, and execrations upon those who cling to the faith of their parents or ancestors, are neither worthy of the Christian Minister, nor serviceable to him: the anathema is a two-edged sword, a weapon only to be wielded by an Apostle or a Council: and if the weight of Ecclesiastical censure is to fall on any, it should rather be on the notorious profligate, drunkard, or worshipper of mammon, *within* our own body, than on, as we deem them, mistaken, but sincere and zealous persons *without* it.

We are also to be the *educators*, as well as regenerators, of Society. He who preaches to his flock, who catechises in public, who instructs the youth in the daily and Sunday School, is a continual educator, though not by profession a schoolmaster; and he educates not for time only, but for eternity. The mixed state of religious faith and feeling presents almost insuperable difficulties to the training of the young in this Province; and it is to be feared that those who receive only a secular education will never be rightly instructed on the subject of religion. Public catechising will help you much in this difficulty; and it would be highly desirable that every Clergyman should have private classes for instruction, before Confirmation. You should on no account give admission to that holy rite without careful and repeated instruction, and without a persuasion that the persons who are to be confirmed have at least a serious sense of the nature of their engagements, and are not living in known sin. Even more than this would be desirable if it could be always attained.

It is a source of thankfulness to my own mind, that of the 1241 young persons whom I have confirmed, none have presented themselves whose conduct has not been at the time of confirmation serious and devout, and that many have afterwards partaken of the Holy Communion. It must be your care, my Reverend Brethren, to watch over them, that they be not carried away by the snares of the Devil, in after life.

But it is not enough for the Clergy to *attempt* to educate. To do their work well, they ought to be the best educated men in the province, the best informed in all general history, as well as on theological subjects, and the most in advance of the public mind. A mere smattering of Latin and Greek, a hurried reading of Tomline's Elements, and Burnet on the Articles, with a few volumes of skeletons of Sermons, will never make the man who is to mould the public mind. There are abundant subjects of thought on which these common-places will never give us any information. How necessary it is, just now, that we should know something of the whole controversy between Roman Catholicism on the one hand, and Puritanism, on the other, and seize the independent, yet Catholic tone of our great English Divines. But a Clergyman's theology is not all his education. If he has any ear for music, he should know something of it, that he may be able to direct the service of God in one of its most important parts, the work of praise, and rescue it from its present state of degradation. The building and restoration of the fabric of his Church is almost hopeless, unless he has some knowledge of architecture. What are the best plans that can be devised in the hands of an ignorant Clergyman? He falls helpless into the hands of some rude mechanic, whose superior practical knowledge makes him hopelessly conceited, and; as, the Clergman can teach him nothing which he does not already know, he will listen to no advice, he ruins every plan, misunderstands every direction, and adopts just so much of the original design as to make the result more unsightly than it would have been if no attempt had been made to do better.* A musical ear may be unattainable, but a knowledge of architectural propriety is open to all who will take the trouble to gain it. I deem it right, however, to prevent misconstruction, to state my sentiments more fully on this point. An Englishman accustomed to the magnificent temples of his father-land, may be supposed to require more than the circumstances of the country will bear, and to be desirous of sumptuous buildings which are beyond the means of poor settlers. This is not the principle which I advocate. The true principle which should guide man in the adoration of his Maker (and all Church architecture is to be employed in that view), is, *that each man should give back to God the best of what God has given to him*. This would necessarily lead to great variety in Churches, agreeably to the unequal distribution of the gifts of Providence. There would be sumptuous Churches, where men are rich: there would be plain Churches, where men are poor. But whether a Church be sumptuous or plain, it should be so built as to subserve the proper end of Divine worship, which is not to assemble men together for their own bodily comfort; but to bring them "to acknowledge their sins before God, to set forth His most worthy praise, and to hear His Most Holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul." United prayer and praise, the administration of the Holy Sacraments, and the hearing of God's holy Word, are the purposes for the right performance of which Churches are built, and to which their several parts should be subservient, agreeably to such methods and customs as are sanctioned by our Prayer Book. And when the Prayer Book is silent, custom should have its proper place, by which I understand, not a variable custom of twenty or thirty years standing, imported from a neighbouring country, or borrowed from Dissenters, and not uniform in two parishes of the province, but a general custom prevailing in the land to which we are indebted for our monarchy and our religion; provided always that such Custom be not inconvenient in itself, or evidently subversive of the plain meaning of the Prayer Book. No express form of architecture is divinely given: yet one can see no reason for going to Pagan Greece and Idolatrous Rome for our models, when we can find better in Christian England, in a thousand varied but beautiful forms. The parish Church of our father-land has been found convenient and suitable for the worship of millions of Churchmen for many centuries; and though in most instances built before the Reformation, was thankfully adopted by our Reformers. Why should it not be good enough for us? When a traveller visits an English village, he does not inquire, Which is the Parish Church? The building tells its own tale. "The stone doth cry out of the wall, and the beam of the timber doth answer it." Here I profess I never know which is the Church, till I am told: for all buildings for religious purposes are of the same character, nor is there, ordinarily any outward or visible sign that they belong to Christians. But not to dwell too long on this point, let me speak of what is more important than even outward form—internal arrangement. A Church assembles Christian worshippers for humble confession of sins, devout prayer, and joyful praise, and it is "a house of prayer" we are told, "for all people," intended to hold "the Lord's family." It should be arranged so that they all may kneel, kneel together in one act of united worship. The seats should therefore face one way. It should be so constructed as to admit of an easy transmission of sound. The Prayer Book further requires a desk for the minister (without prescribing the form) for saying the prayers, a pulpit, a chancel, in which (by the custom of centuries) is placed the Lord's Table, so as to be seen of all, and in which the Communicants should assemble, and the Clergy should have seats. Further, a Font of durable materials, for the due administration of Baptism, should be placed near the entrance of the Church, vessels of silver, if possible, for the administration of the Lord's Supper, a linen cloth, and office books. These seem the least which a due regard to decency, order, and the directions of the Church, would provide, leaving all sumptuousness out of the question.†

We are also the ministers unto the people in holy offices, the stewards of the Sacraments of God. I can give you no better rule than this: Realize the presence of God in the Church, and speak as if you spake to God. This will elevate, chasten, sanctify all we do. Nothing will be too good, too holy, too precious for the place where God is: no demeanor too reverent or too humble. This spirit carried into all the offices of the Church, will chasten the joy of the marriage feast, and soothe the sorrows of the grave.

One instance of gross irreverence prevails so generally in this province, that I have abstained from forbidding it, lest people should be led to insist on its continuance; hoping that time, and reflection, and reason, may cure the evil. I allude to the practice of marrying in private houses. In truth, all the directions of our Church respecting this service, become almost a mockery in a private house, and no person who has any reverential and endearing associations connected with the House of God, can desire that so solemn a rite (typical of heavenly espousals) should be, I will not say, *celebrated*, but *desecrated* in any other place. I can only entreat you to exhort and persuade, without ceasing, to a different line of conduct, though I do not advise you to refuse wholly to perform the service under such circumstances.

There is less to remark on the subject of Baptism, as I think the Church is more fully recognized as the proper place for the celebration of that Holy Sacrament, and in most Churches it is performed (as it should be) after the Second Lesson.

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The Burial Service would be more correctly and decently performed if the order generally observed in the Mother Country were adhered to. The corpse is met at the door of the Church, or near it, by the Clergyman, in his surplice, which is the universally received dress for saying the Church Prayers; and so much of the service as is appointed to be read in the Church, is read, and no more, and the Clergyman wears the same dress at the grave, as when engaged in prayer. The preaching of Funeral Sermons on every occasion is unnecessary; but if they are preached, I strongly disapprove of delivering them in private houses, when a church is to be found in the neighborhood. The evil likely to result from preaching a Funeral Sermon at every burial, is the upholding one of the tenets of Universalism, that, as Christ died for all men, therefore all men will be saved. This wicked heresy prevails to a great extent in our borders.

OBEDIENCE TO RULERS.

[From Dr. Potter's Sermon.]

"Submit yourselves to every ordinance of man for the Lord's sake."—1 *St. Peter* ii. 13.

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These words, as they were spoken from the altar, in reading the Epistle for the day, would have sounded strangely in the ears of this generation, had they been the words of man, instead of being, as they are, the Word of God. It would have been considered, by not a few, that the Preacher was reviving obsolete notions, and setting himself, somewhat presumptuously and offensively, against the popular cause of human freedom. But forasmuch as they are not the cogitations of his own mind that he is uttering, but only the words of Holy Scripture, which the minister is reading as a part of the appointed service of the Church, the case is widely different. People have a way of listening to the gravest teachings of Holy Scripture, when thus presented, as if they were something unreal, or something, which, however beautiful and true, when uttered, refer to a different state of society, and have little application to *them*. They say it is the minister reading the Lesson or the Epistle for the day: and so, never consider deeply what it is that is read; or how far their duty, or their interests are concerned in the things delivered. They are not very far removed from the case of those gross-minded persons to whom God sent His prophets, and the teachings of His written word; and who, having eyes to see, saw not; and having ears to hear, understood not the things which belonged to their peace.

But it seems to me, my brethren, that when the holy Apostle enjoined it so emphatically upon Christians, to be "subject to every ordinance of man, for the Lord's sake," he spake, not for one country, nor for one age, but for all countries, and all ages; it seems to me, that when he addressed these, and many other similar words, to Christians living under a *usurped* authority, under Kings and Governors, who reigned only as conquerors, and governed with a peculiarly despotic power; (for all Judea and Asia Minor, was at that time subjugated to the Roman obedience, and the Proconsular Rule, was not famed for its justice or moderation,) I say, when the Apostle enjoined upon Christians, in such circumstances, scrupulous submission to *every* ordinance of man, for the Lord's sake, to Kings, and to the Governors sent by them, saying not one word about the duty of struggling for supposed rights, but a great many words about the blessedness and the glory of persevering in obedience, meekly and patiently, even when maligned and oppressed; it seems to me, he meant to lay down that line of conduct, which, under all changes, would be most meet for the elect of God, and the heirs of Heaven. *Their kingdom* is not of this world. If they are not to take overmuch thought or care, "what they shall eat," or "wherewithal they shall be clothed," so neither are they to be for ever distracted with jealousy and strife, about the kind of government under which they spend their few earthly days, about the amount of temporal honor or advantage which shall accrue to them from the constitution of the civil state, through which they pass like the flitting of a shadow. If it may sometimes be their duty to bear weighty charges connected with the State, they are to do it meekly and faithfully, in the fear of God: if it may sometimes be permitted to them, to cast their influence on the side of good government, in preference to that which is bad, when the means of doing so, legitimately, are providentially placed in their hands, yet they are not to give up their lives to political agitation and strife: they are not to meddle with those turbulent spirits who are given to change; they are not to be forward to bring railing accusations against those who are in authority; but rather to incline to the opposite extreme; to honor the Civil Magistrate, to uphold his hands where it is possible to do so conscientiously; to go far in the way of uncomplaining obedience; to be unearthly in their tempers, holy and harmless in their demeanor, remembering ever that they are to be here but for a little while; that the fashion of this world passeth away; that, as sinners, subjection and obedience, are what they need, as a chastening discipline, rather than unbridled liberty; that the example which a sinful world needs, is an *example of patient submission to authority*, rather than of self-will and strife for power and license.

This seems to me to be the general tenor of the teaching of Holy Scripture, in regard to the duty of the Christian Citizen; and believing it to be so, I venture to presume, that while the million are crying out against the various forms of civil power, and exulting at the overthrow of established governments, it will be permitted to one humble minister of God's Church to set forth, according to His Word, the duty of submitting to every ordinance of man, for the Lord's sake.

Communications.

For The Churchman.

Mr. Editor,—You are doubtless aware that the Diocese of Michigan has recently held its annual session; at which it was my privilege to be present. The place of meeting was Kalamazoo, one hundred and fifty miles west of Detroit, one of the most beautiful villages in the country. The Churchmen in Kalamazoo have nearly completed a new church edifice—the old one being insufficient for the growing parish. The new church is built of brick, to be stuccoed—in the Gothic order, after one of Mr. Upjohn's plans—and consists of a nave and chancel, with open roof, and windows partially stained—the descending dove, in the arch of the chancel window, being the only symbolic figure which I noticed within the edifice.

The Convention of Michigan assembled in this church on the evening of Wednesday, the 7th of June; and continued in session until a late hour on Thursday evening. Holy Communion was celebrated in the morning of the same day. The presence of an Indian chief, a lay delegate from the Mission under the pastoral charge of the Rev. James Selkrig, interested me much. He was a noble-looking son of the forest. I thought I noticed a shade of sadness on his thoughtful countenance, which seemed to say, I feel that I belong to a race which is rapidly passing away. It was deeply affecting to witness his approach to the holy table, and his reverent demeanor during the reception of the sacred elements.

I was delighted with the spirit which was manifested in all the meetings of this Convention, whether for worship or for business. I could but exclaim with the Psalmist, "Behold, how good and pleasant a thing it is for brethren to dwell together in unity." The Bishop, (whom to know is to love,) presided with the dignity and courtesy becoming a successor of the Apostles. He seems admirably fitted for the post to which the Church has assigned him. Alive with prudent zeal, full of confidence and hope, bold and fearless, and uncompromising in the path of duty, yet kind, conciliatory and affable, he is a most fit person to take the oversight of the flock of Christ in this teeming, scheming, stirring, west. The only drawback to his usefulness in his diocese, is the fact that he is burthened with the cares of a large parish, and of a most promising mission among the seamen who frequent the lakes. Could he be released from a portion of his parochial duties, and give more of his time to the Church at large, she would (I think) advance with unexampled rapidity in this most promising field. As it is, the Church in Michigan is growing, and must continue to grow. Schisms and heresies are indeed rife and rampant. In every village you will find half a dozen sects, each claiming to be a branch of the True Vine. But their strifes, and mutatus, and extravagances, and ignorances, all tend to make the more thoughtful turn their eyes toward Jerusalem, which (here at least) is built, or building, as a city that is at unity with itself.

I thought that, if Eastern Churchmen could have been with me, and seen and heard the Bishop and the clergy of Michigan, (most of whom are Missionaries of the Church,) and listened to their statements in regard to their labors, their successes and their prospects, they would have gone home resolved to give more than ever of their substance to our Domestic Missions. It is a most humiliating fact, that there is scarcely a sect which is not doing more, in proportion to its resources, for the extension of its principles, than we Churchmen are doing "for the edifying of the Body of Christ." O Lord revive Thy work in the midst of these years!

A CONNECTICUT CLERGYMAN.

For the Churchman.

Yours of the 24th inst. is received, containing views of correspondents favorable to the Society of Odd Fellows, of which society they are members; and also making allusion to previous articles of a contrary character. My pen is ready to leap *in medias res*, and it may not do justice to your columns, nor to the subject—but the hand which holds it is guided by love, however awkwardly it may appear.

From my heart I am persuaded that all secret societies are pernicious, not excepting the Odd Fellows; and that, by their very nature and constitution, they are allied to the darkness and policy of this world, and are opposed to the light of the Gospel, and to the wisdom of the generation of the children of light: at the same time the best of men are sometimes found in them; and christians' are christians still, though they mistake the relations of these societies to the Church of the living God.

I have to do with principles, not with men: and I speak of the anatomy and spirit of secret societies, and not of the honest flesh which overlays them; as I would speak of the system of Mahomet, or of Brahma, without impugning the honor, or the sobriety of the followers of these pernicious ways; and as I would speak of errors in politics, without maligning the motives or the men who differ from me.

'Ye cannot bring a clean thing out of an unclean.' The clean and unclean mingle in this world even in the Church: but the Church, and all open societies, purify themselves in the light, as the running stream in motion: while secret societies, like stagnant pools, naturally become corrupt, however pure the rain that fills them from heaven. This is their nature, whatever may be their name: secret societies do not come to the light, that their deeds may be made manifest; and this is a characteristic not of truth, but rather of deceit; for the men who love darkness rather than light, have a well assigned motive at the lips of Eternal Truth—viz., "because their deeds are evil."—*John* 3 19 *to* 21.

And what are the reasons assigned by J. G. for uniting himself to this society of Odd Fellows? Mainly because, in the congregation of the Church he has no society. As a poor man he is overlooked; and although he finds bread enough in his house, and in the Church, he does not find refreshing waters, hearty sympathies, and social ties in christian fellowship. Shameful confession!—fearful remedy!—If the society of the Church could be maintained with a single eye to purity, it would be heavenly; and yet one who is pure cannot safely commit himself to the companionship of the world on the ground that his brethren of the Church do not invite him to their parties, and receive his sons into their houses, with all the freedom of brethren of the same family. Neither the world, nor the church, are able to stand on such a social foundation. And if a man, to remunerate himself for this seeming loss, will join hands with a company of males, and meet in secret conventicle, where the righteous are righteous still, and the wicked are free to do wickedly under the shadow of darkness, and under the protection of the names of the just who are unequally yoked with them—the evil in that association confines itself principally to the man: his family are little concerned in it: his sons and daughters have their natural associations still. And notwithstanding the wife may sit alone during the long evening, while her husband is at the Lodge, and the children may feel the want of a father's restraint, and traverse the streets in pursuit of amusement, the husband and father himself often has a jovial good time, and a right pleasant evening running to midnight. He enjoys it better than sometimes going to church: it suits the heart of the old man Adam, and cheers him like a draught of strong water: but it grieves the Holy Spirit of light and truth.

Now, that man had better seek to awake in a few brethren of his Church some social intercourse in which his family can unite with him; had better find his joys in the circle of his brethren, and in the company of his wife and children in the open parlor of his own or of a friend's house, than go for it to an hotel among gentlemen in a guarded room—where the infidel and profane have a home, and a christian has poor company.

So much for your Richmond correspondent. Your New York correspondent "G. of No. 67," puts his Odd Fellowship on other ground mainly. He recommends the Order for sweet charity's sake—for acts of Samaritan mercy; for sanctity of fellowship, so that "*no man can* become a member of the order, unless he is in good standing in the eyes of his fellow men—is moral, and believes in the existence of the Supreme Being."

Well, well. I am not going to say anything against charity, or mercy, or morality, or the belief of the existence of the Supreme Being: and yet it strikes me as downright treason, for a churchman to fellowship, odd or even, with any company of men who do not care to acknowledge the ever-living Head of the Church, but who are particular to exclude His name from their Order, while they affect to walk about with them "doing good!"—Out upon such hypocrisy! They sound a trumpet before them, and do their alms to be seen of men. "Verily they have their reward." Multitudes join them; boys praise them; and many draw the certain conclusion, that their order is sufficient for any man to live or die by. Why, I have known one of this sort of men, who gave two dollars out of the treasury to buy a cord of wood for an aged widow, spend in the same winter as much time in noising it abroad, as it would have taken a sawyer to prepare it for her fire. No wonder such an Order should repudiate His holy Name who said: "When thou doest alms, let not thy left hand know, what thy right hand doeth."—*Matth.* 6, 3.

HOBART.

For the Churchman.

I trust I shall be excused for troubling you, dear Sir, but I cannot keep silent when I see how readily a minister of Christ may be deceived and even carried away by high-sounding claims to a perfection, which can only be found in the Church of God, and not there even, unless the members of the Church obeys from the heart, the doctrine she teaches. That the members are too deficient in works of mercy and charity, I fully admit—but is the Church to blame for this? Is there anything in Odd Fellowship better than what She teaches? Your correspondent S., gives a glowing description of the "three linked order"—and the conclusion drawn therefrom would be, that the Church of God only *teaches* what Odd Fellowship *practices*, and therefore the *latter* is better adapted to the work of God, than the former. The theory of Odd Fellowship is indeed very beautiful, it inculcates the purest morality, and, indeed, everything good, except *Christianity*. We are not now to learn, that charity is the offspring of Faith, and is in fact religion itself. Everything we do in that sense, must be done for Christ's sake. But Odd Fellowship discards Christ; it is sufficient to believe in a God, or one supreme existence. and is it not perfectly clear, that the order cannot help a man as to his spiritual condition, whatever it may do for his body. I ask every man of good sense, Whether the constant forgetfulness of the Saviour in every work of charity and love, will not in time lead to an entire rejection of his name. I ask every Christian minister, if he has not felt a shudder, or at least a dissatisfaction, when he listened to the P. G's. *charge?* What has become of the Holy Scriptures, which once lay in full view? and how often are Chaplains appointed at this day? No Odd Fellow, can deny the plain and palpable fact, that there is no religion in Odd Fellowship, while yet it pretends to teach a religion, i. e., a religion of works—such as we can find anywhere among *Deists*. The matter is plain—that no Trinitarian can conscientiously be, or remain a member of the Order.

I, Sir, have taken all the degrees. I am what we call a "Royal Purple" member, and yet I don't hesitate to say (with all regard and affection for individuals, and without one feeling of hostility to the Order, as a merely benevolent institution) that no man, who loves and honors the name of our BLESSED LORD, and who could recognize HIM in all his charitable deeds, can, with the slightest consistency, join the Order, or participate in its ceremonies. I have never received a dollar by way of benefit from my own Lodge, but when the new work was introduced, I saw at once what we should come to—I speak only of the principle and the tendency.

But Sir, *why* are the members so careful to perform their duties? There is an interested motive. Their *dues* must be paid, or else they are not entitled to benefits which vary from $5 to $9 per week and, sometimes, to a much larger sum. The *dues* in some of the city Lodges are quite large, and hence it is, that if individuals are members of the Church, they have no means to bestow. Think of the immense sum annually raised in the Order; behold the splendid buildings going up—the elegant, the magnificently furnished halls. Will not this glory—these large sums of money, work evil at some future day? Suppose the means were brought into the church? Suppose each one of our people could contribute 6 1-4 cents per week, and 25 cents a year to a contingent fund—would we hear lamentations over dilapidated Church edifices, or the need of new ones; or the want of ministerial services? No Sir, we should have enough and to spare: our domestic and Foreign Secretaries would no longer sit in their easy chairs, taking it comfortably on $1500 per annum, and lift up their voices and weep over the empty treasury. It would be filled to overflowing; and the widows mite might at length reach its pious destination. I do not envy any clergyman, be he whom he may—if he can lay his hand upon his heart, and assert that the Church, at whose sacred Altar he ministers, is behind an Institution of man's de-vice, into which many are led by sheer curiosity and many more for the sake of the loaves and fishes, and many more for the sake of increasing their trade or business; and many more, for mere fun, and an excuse to be out at night. For there is no *very* remarkable difference between Odd Fellows and the "world's people"—so far as morality is concerned. You may rest assured, sir, there will be no *discussion* of this subject, for one of the best of reasons—*'tis forbidden.* The *Clergy* had better be *silent.*

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* It will seem almost incredibly ludicrous to our English friends, that a high-pitched roof, which even nature teaches us must shoot off the snow, is deemed objectionable, as mysteriously prone to Romanism. At this rate, the flat roof of a Greek Pagan Temple must be perfectly Christian.

† Bloxam's Manual of Gothic Architecture will supply a great deal of useful information, is inexpensive, and on the list of the S. P. C. K. I also strongly recommend Brandon's Parish Churches, Timber Roofs, and Analysis of Gothic Architecture, published by Bell, Fleet Street, London.—see note C.

AN HUMBLE LAYMAN.

For the Churchman.

The testimony of the Catholic Church may be considered the strongest and most conclusive proof of the truth of Christianity. It is a system or body of evidence which has no parallel, and of which the effect on the truly benevolent and enlightened mind can be nothing short of the strongest conviction that moral evidence can produce. In entering on the consideration of it, no other data are required than a belief in God, as the all-wise and good Creator of mankind, and the Omnipotent Providence which orders all things for man's greatest benefit; a mind susceptible, and honestly desirous of reasonable conviction, and a just sensibility to moral fitness, and virtuous efficiency in our race.

Whoever believes that God created mankind, of course believes that He imparted to the being thus formed by Him a knowledge of Himself, and of the duty whic He requires of His intelligent and moral creatures. This is religion; and such is the only reasonable account of its origin with man. It was not left for him to reason it out and choose it for himself. It was given to him; and he was, of course, under a moral obligation to take it thankfully, and adopt it faithfully, as it was given. Through the first man, thus taught of God, the knowledge of religion must have been transmitted to his children. If, in any of his generations, we find man in possession of a religion which does violence, in either its principles or requirements, to our natural sense of the decency and fitness of things, and of the claims of virtue and true piety, we have strong corroboration of the view now taken of the origin of religion; inasmuch as proof is thus afforded of man's inherent incapacity to supply himself with a truly reasonable, and a pure and profitable, religion. His Maker would not surely have left him to this. The enlightened and virtuous mind can form no other conclusion than that that great and good Being would have remedied the evil by offering His own teaching, to be received and kept by man, and transmitted to his posterity. Especial cogency is imparted to this view of the subject, if, as history evinces, has often been the case, men's obliquities and defects in religion are concomitant with a high state of intellectual advancement and culture in branches of mere human knowledge. This clearly proves that, whatever may be man's native powers in matters of mere human discovery and investigation, religion is beyond their reach.

No historical fact is better established, than that whatever system of religious faith and practice may have been embraced, men have, with singular unanimity, regarded it as witnessed to, and committed to the care of, an outward and visible religious organization, with a ministry sustaining a divine commission, and rights and ordinances to be observed as distinctly appointed channels of celestial grace and favor. That the religion of the Bible has been uniformly thus attested, and thus maintained and diffused, is a fact which no one acquainted with history will venture to deny or doubt. There is no reason satisfactory to the truly philosophical mind, why, considered simply as one of the works offering their claims to credit and confidence as ancient history, the Bible should not have that credit and confidence extended to it. Indeed, it would be difficult to find the various rules of equitable judgment in this matter, operating more favorably for any work than for that. The more direct evidences of its claim to full credit and confidence, themselves every way reasonably satisfactory, are corroborated by the consistent testimony of other histories, by its account of the only probable origin of extensively received tradition, and of fables which could hardly have been invented save with some remarkable facts as their foundation, and by developments growing out of gradually reviving and increasing knowledge, ancient facts and circumstances, and by phenomena of natural science.

On whatever ground credit is given to any ancient histories, the Bible, simply as one of those histories, challenges at least equal credit. Few who really understand the subject, will probably deny that, merely according to the ordinary rules of human judgment on snch subjects, it stands *unrivalled* in its claims.

The following view, therefore, of the point noticed at the beginning of this article, may be considered as fairly drawn from historical facts placed beyond all reasonable doubt, whether the authority for those facts be the Bible or other ancient or modern history.

Man was indebted for his first knowledge of religion to an immediate communication from his Maker. Positively, in the required use of the tree of life, as a means of immortality, and in the hallowing of the Sabbath day, and negatively, in the required abstaining from the tree of knowledge of good and evil, God was pleased to place the true religion in essential connexion with appointments and ordinances possessing no inherent excellence, moral fitness, or moral obligation, but deriving all their claims from His mere will and pleasure; and this, even in man's primeval state of innocence. When this was lost, sacrifices, and other sacerdotal acts, assemblages for sacred purposes in sacred places, and divers other outward marks and tokens of the true religion, were required qualifications for receiving further revelations of that religion, preserving and disseminating them, and handing them down to posterity. In process of time, the body or Church thus formed and held together, which before had included all the race that fell in Adam, and was redeemed by the intervention of the Messiah, was separated from the mass of mankind, and limited to those who were admitted, by circumcision, into covenant with God. To them it was thenceforward the ordinary rule of God's providence and grace, to commit His revelations, and intrust His true religion, as witnesses to it, and as his divinely-associated agents for preserving it, and handing it down to posterity.

This testimony and agency in behalf of the true religion, was continued, without a written record of that religion, for about twenty-five hundred years. Then, whether from man's tested insufficiency or unfaithfulness, in preserving pure and genuine tradition, even with frequent aids and remembrancers through divinely inspired men, or from some other cause seeming good to the Most High—the volume of inspiration termed the Bible, was commenced; the Church, to whom it was committed, having imparted to it, at the same time, much greater minuteness and stringency of outward and visible form. Additions were made to the Bible at different times, for about fifteen hundred years. Toward the close of this period, the Church, "unto" which "were committed the oracles of God,"[*] underwent, by Divine appointment and direction, an entirely new organization, growing out of the completion of the Gospel scheme by the Incarnation, Ministry, Sacrifice, Resurrection, and Ascension, of the Messiah, and the coming of the Holy Ghost, its promised Comforter and Sanctifier. This organization completed, the ancient portion of the Bible, or the *Old* Testament, was transferred to it, as thenceforward to be its witness and keeper; and there was added, at different periods, during about half a century, the latter portion, or the *New* Testament. Thus each of these portions of the Bible was, as it was endited, committed to the custody of an already existing institution, which was thus to operate as a witness to all the world, that God had given to man that system of religion which, to His infinite wisdom, was seen to be the best for them. The testimony of this institution, the Church, has thus been perpetually given, for more than three thousand years, to the truth and claims of the Bible. It has proved itself, indeed, at sundry times, and in a great variety of ways, utterly unfit for this high and distinguished honor, and has retained its fidelity to that precious volume in connexion with so much, which, *on mere human principles*, would have utterly sacrificed and annihilated it, that sound reason finds no other worthy account of the matter, than a divine overruling and control.

The same may be said of the various vicissitudes through which the Church has passed since the written Scriptures were committed to it—as (not to name others of various degress of note) its forty years journey through the wilderness from Egypt to the promised land; the breach that was made in it under Rehoboam; its long captivity to foreign nations commenced by Nebuchadnezzar; its varied fortunes from the close of that captivity till it was invested with the christian organization; the dreadful persecutions it suffered for the next three hundred years; the evil consequences of its courting and succumbing to the civil power; the great breach between its eastern and western sections; the gradual accumulation of the anti-christain abominations that called aloud for the great reform of the sixteenth century; and the gross corruptions and ungodly heresies and schisms to which that very reform has been abused. Throughout all these vicissitudes, temporal sufferings, and moral and spiritual defections within her and around her, the Church keeps the same Bible which she has had in part for more than three thousand years, and entire for nearly eighteen hundred years, and bears constant witness to God's goodness for having given it to the sons of men. Samaritan schismatics have marred it; heretics have have sought to neutralize it; popery has added to it apocrypha, traditionst and anti-christian decrees and symbols; protestanism has sought to shake off its rules and restraints by the licentiousness of private judgment, and by the bold speculations of philological criticism; and yet still stands that sacred Book in its integrity. As Moses and St. John, and the intermediate writers, were God's agents for delivering it to the Church, so the Church now has it. Distinguished alike from papal and protestant departures from her true evangelical standard, she testifies that it is God's most precious gift to man, and even sets it up before the world as its only rule of happiness and of safety, and of true prosperity—incorporating its heavenly doctrines and precepts with her liturgical services, making prominent in those services public readings from its sacred pages—providing well qualified pastoral expounders of its truths and requirements, and solemnly laying upon them to be diligent in giving heed to their bounden duties as such—and distributing it among her members for their constant study and meditation therein.

Little else could have been attempted within the compass of a newspaper communication on a theme so great and fruitful, than mere *heads of reflection.* As such these thoughts are humbly submitted to those who regard religion as a subject worthy of their serious attention, their diligent study, and the earnest devotion to it of their hearts and lives.

The present existence and prevalence of the christian religion is a phenomenon of which every honest philosophical mind must desire to have a reasonable explanation. Whatever may be the course of its studies and investigations in either ancient or modern lore, it perpetually meets with facts and circumstances either directly, or more or less remotely, connected with that religion, and confirmatory of the reasons which should prevail with him to make it a subject of serious inquiry. Such a line of investigation as that which has now been touched upon will be found fraught with the deepest interest, and with intellectual exercise of a very high and satisfactory order. Commencing in a desire, however general, to contemplate the ways of God to man, it will introduce, as in essential connexion with those ways, views of the Word of God, and the Church of God, fraught with the holiest and happiest influences of religous principles and duty. May the divine blessing thus rest upon it!

B. T. O.

For the Churchman.

Mr. Editor,—As "South," by his prefatory sentence, seems to look somewhat to me for an answer to his question as to why a Bishop's chair should not be in every chancel, I will try to give it one.

A concise one would be "It is not the place for it." One Church of the diocese is more particularly the Bishop's Church, and there he has his throne, giving to the church the name "Cathedral." This Church is looked to as "omnium ecclesiarum mater et caput" in that diocese, and thither his clergy go up as to their Jerusalem. In a well-regulated diocese the emanations from this centre will be felt, cheering and invigorating the remotest parts of the jurisdiction of the diocesan, and felt with more power from its being a centre. The very city itself, will, in the eyes of the true children of the Church, receive dignity as the dwelling place of their spiritual ruler. This, together with the regular instruction which they receive from their parish priest, will be fully sufficient to remind them of their Bishop and of their relations to him, without the necessity of a chair before him, which will be occupied only once a year, and even at longer intervals. The moral influence, too, of making preparations for the visit of the Bishop may not be without weight and value. It is not an ordinary (even when frequent) event. It is something to stir up the hearts and rejoice the people in, and opportunities are offered in the preparation for his reception of giving vent to these feelings and of testifying by their individual exertions, in various directions, to the esteem in which they hold him as their ruler. Then in a lower point of view—in our present *highly economical* chancels—very often constructive only, built out *into* the Church instead of out *from* it, a bishop's chair of any size would be a very great inconvenience, and even in a well-proportioned chancel of an ordinary sized parish Church, a bishop's throne of the size and dignity which would be required for a *fixture*, would be an incumbrance.

In answer to the remark that in early times nearly all the Churches had a bishop's throne, I would say we must be very careful in all questions of ecclesiology to find out whether the circumstances are the same now as when certain customs held to which it is proposed to return. I do not apply this remark to "South" particularly, for it will suit dozens, or I may say hundreds of acts that are in these days perpetrated in the (too often blind) furor of going back to "primitive customs," "mediæval usage," "Catholic symbolism." If some of these zealots were to carry out their principles, we laymen would have to go to Church in plate armor with our wife behind us on a pillion, or on a palfrey of her own, and carve our roast beef with cross-handled daggers. However, as I said before, I do not apply this remark to "South," whose rationality and rationalism I respect highly.—He merely afforded me a text. To return to the case in point, In early times the dioceses being very small and thinly populated, the "Church accommodation" consisted of the cathedral proper, with probably no other Church of size, but only little cells and oratorios near or in which some priest resided, and around which, rather than in them, the sparse populace assembled to worship, except when, upon stated occasions, they were rejoiced by a visit to the Cathedral. This was obtained in Greece, Macedonia, Asia Minor, Syria, and Africa. The other parts of Europe commenced with small dioceses (*geographically*), but the swarming of the northern hive so rapidly populated them that the cells of early saints were soon replaced by some of the most glorious works that God ever made by the hand of man.

"South's" remarks about the advantage of a deacon being attached to every Church cannot fail to strike every one with its soundness.—The propriety and advantage of such an arrangement are too obvious to comment upon, and I would ask him as a clergyman whether it might not in some way be made part of the novitiate of our applicants for holy orders, that they serve for a year as deacon under a parish priest, becoming, by such a service more gradually and fitly inducted into duties which, weighty and delicate in the extreme, are now often thrown suddenly upon those wholly unfitted by any previous preparation to assume them.

Boston, June 27, 1848. C. E. W.

For the Churchman.

Mr. Churchman:—I wish to offer a valuable piece of advice to all students in Theology, and young deacons and ministers, to preserve them from a great deal of labor, trouble, and inconvenience, in after life. Had I had such impressed on my mind when I began to write sermons, my usefulness, all through my ministry, would have been greater than it has, and my public performances would have been more acceptable to heaven, and pleasant to myself. *It is to write all their sermons in a* HEAVY, LARGE, LEGIBLE HAND, *on paper always of one convenient size, and with lines sufficiently apart to enable them, if desirable, to make legible interlineations, as they apply to them the "labor limæ."*

In consequence of not having done this in my early ministry, as my eyesight now begins to fail from age, and I abhor the necessity of wearing glasses in the pulpit, or desk, all the sermons of the first ten years of my ministerial life, must be copied, or I dare not now use one of them. The hand-writing is so fine, the ink so bad, the interlineations so frequent, crowded and illegible, that I can hardly decypher them in my study. Every student by the time he reaches 45 or 50, will begin to find, that young boys and girls can read much easier than himself, and he will begin to be thinking of the use of glasses, I can tell him these are by no means an enviable distinction, though they may appear to make him look learned. It is really a great evil. He loses by them all the expression of his eye on his congregation, and if he needs them, can hardly distinguish one face from another.

This may seem a trifling suggestion. If, however, it does so, I now will tell all to whom it has this aspect, I would now willingly give the whole of my salary for two years, could I have the benefit of reading the first 600 sermons I have written as easily as I can read those I have penned since I began to correct my mistake.

Yours with every good wish,

CLERICUS.

New York, June 9, 1848.

THE CHURCHMAN.

New-York, Saturday, July 1, 1848.

Such of our subscribers as do not file their papers are requested to send their copies of the 24th of June to this office. In consequence of a blunder on the part of a carrier of one of our cotemporaries, a large number of our subscribers did not receive their paper last week. We have, however, received an accession to our list, for which we are grateful to the carrier above alluded to.

SABBATH BREAKING.—Patrick McKeon was arrested yesterday morning, by officer McConnell, of the 16th ward, for carting stone on the Sabbath, and abusing the officer. He was taken to the 2d district police court, and committed by Justice Blake.

Yesterday morning the officers of the 11th ward arrested six men, mostly Germans, on a charge of gambling with cards on Sunday. The accused were committed for examination.—*Evening Post.*

Will any one inform us on what principle we are to reconcile the equity of the above commitments with the impunity granted to newsboys of crying their commodities through the streets every Sunday morning? If the object of the law be to preserve the sanctity of the Lord's Day, we cannot see why the public vending of newspapers does not fall under its lash as well as hard labor and gambling with cards. Or, if its object be to preserve religious decorum and morals agreeably to the sentiments and habits of the majority of the community, then we should think the public vending of newspapers, as practised in our city, would be a more fitting object of punishment than either of the other offences. The carting of stone is comparatively a quiet employment, and gambling with cards is a sin that is committed in-doors, without the knowledge and of course without the disturbance of the religious and moral portion of the society; while the hawking about of newspapers and the cries of the newsboys, is, to all persons who desire to keep the Lord's Day holy, a source of extreme and painful annoyance, and one from which they have no means of escape, and which is imposed upon them against their will.

We trust we shall not be understood as extenuating the offence of laboring, or gambling with cards, on the Lord's Day. The former (except in cases of necessity) and the latter (at all times reprehensible) are undoubtedly profanations of the Day, and violations of its sanctity, and we are thankful to live under laws which prohibit them. But certainly the laws ought to be equal in their operation; and we ask, merely for information, how it is that Patrick McKeon and a half dozen Germans should be punished for their desecration of the day, while some hundreds of boys are protected by the law in a course which is equally a violation of the sanctity of the day, which admits of no extenuation on the score of necessity or utility, and which is neither a less, nor less extensive source of annoyance and disturbance to the religious portion of the community. We should be glad to have the theory of the law explained.

Since our last issue, the Brittannia has arrived, but brings no special Church news. We refer our readers to the Foreign Intelligence head for an interesting account of the Annual Meeting of the National Society for Education. The English Churchman of the 8th of June, speaking of it, says:

The Annual Meeting of the National Society which was held yesterday was, probably, the most stormy which has been witnessed for some years, and we trust that it was such a storm as will clear the atmosphere, and give us good bracing weather for some time to come. Mr. KAY SHUTTLEWORTH, who, we believe, was present during the greater part of the proceedings, must, if he be open to conviction, have received a very useful lesson; and unless he makes up his mind to deal openly and honestly by the Church for the future, he had better at once resign his office.

Fortunately for the peace of the Society, it had so happened—or had been so managed—that some fresh negotiations between the Society and the Privy Council, with regard to the "Management Clauses," had been commenced, and *remained open* at the time of the meeting, which gave the Committee a very fair ground for deprecating any decision upon the question—a ground which their champion for the day—the Lord Bishop of OXFORD—occupied with his usual skill and eloquence. The fact that the Committee had *just received* a communication from the Privy Council, and that they had not yet had time to consider the "concessions" which it was hinted were contained in the communication, considerably modified the *action*, though it could not the restrain *speech*, of those who came to the meeting with a twelvemonths' accumulation of indignation at Mr. KAY SHUTTLEWORTH's "unostentatious" proceedings.

The representation of the Society, to which the Privy Council had just replied, will be found elsewhere, and we trust that the reply of the Council, and the rejoinder of the Society, will be speedily made known to the Church. We are convinced that any undue delay, or unnecessary suppression of documents, and informatinn, would prove most seriously injurious to the Society. The Church is anxiously, jealously, and suspiciously watching the question. The Society may, and we trust it will, restore, but it may more easily *destroy*, the confidence of the Church.

The following communication, appeared in the Gospel Messenger of last week.

It contains a record of past legislation in our Church: and our readers will, no doubt, be gratified to have their minds directed to a reference of what occurred, more than a year ago, in our General Convention, in regard to the Missionary operations of the Church.

For the Gospel Messenger.

CHURCH AUTHORITIES IN 1835.

Mr. Editor,—It may be interesting to read over the following extracts from the published reports of speeches made in 1835, when the General Missionary Society was put under the direct control of the General Convention as a Board of Missions.

A committee consisting of Bishops Doane, McIlvaine, and Drs. Milnor, Kemper, Henshaw and Bearley, and A. C. Magruder, Esq., was appointed to report on alterations of the constitution of the old Society. To effect the above object, Drs. Tyng and Stone, and Rev. J. W. James were added to the Committee.

They reported unanimously. Several debates were held on the subject, which may be seen in the Religious Papers of the day. The quotations are taken from the Churchman:

Their principle is thus stated—

"As the mode of operation which they propose to substitute for that which has hitherto prevailed, the committee unanimously recommend that the Church, herself, in dependence on her Divine Head, and for the promotion of His glory, undertake and carry on, in her character as the Church, and as the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. States of America, the work of Christian Missions, for the accomplishment of which purpose they recommend the following alterations of the constitution."[*]

"The question being on the first resolution of the Report, its adoption was advocated by the Rt. Rev. Bishop McIlvaine in an address which riveted the attention of the audience, by the deep interest of its theme, and the overpowering eloquence with which it was enforced. The main position supported by Bishop McIlvaine was, that the Church, and the Church alone, should carry on all operations for the benefit of mankind which were connected with the Ministry, whether in the direction of its ministers, as to the field of their labors, or the preparation of those who were seeking admission to the ministry of the Church. Maintaining this principle, he declared his opposition to all missionary or education societies which were not under the control either of the General Convention or of some Diocesan Convention. In objects not involving the direction or employment of the ministry, he thought Christians might properly unite to do good in their *voluntary associations.* For instance, to promote the distribution of the Scriptures was the duty of every Christian and not of the ministry alone."

On the same occasion thus spake the Rev. *Dr. Milnor* in advocating the same principle:

"To whom did Christ give the last command? with whom did he leave his precious promise to encourage to missionary labor? To the Apostles, to his Disciples, to the Church, as it then existed. This command and promise then are transmitted through the Church; and as we are the members of that Church, they devolve upon us the duty of Missionary exertion which is implied in the command, and encouraged in the promise.

Where, then, on general principles, can be the impropriety of the Church as such, taking upon herself these responsibilities? where is the objection? The Church is to extend through all the world, and to continue to all succeeding ages. It is therefore the only safe society irrespective of the principle urged. Other denominations have not recognized the principle that the Church, and the Church alone, is the depository of the promises, and the body upon which devolves the duty of executing the commands of the Lord Jesus. How was it in primitive days immediately after the reception of the promises? The Church, then composed of the apostles and disciples, and warmed by the Divine Spirit, which was breathed upon them from Heaven, went forth to engage in the work of evangelizing the world, as a divinely organized body with no intervening society. Was the cause ever more successful than at that time? Witness the success of the efforts of the early preachers of the Cross; follow them throughout the known world and let facts answer. If the cause of missions will not succeed under the auspices of the Church the body appointed, nay, constituted for that very work, by the great Head of the Church, surely we have every reason to fear that it will fail when committed to a body organized by man, and acting under human instead of divine auspices. The cause of missions has been committed to the Church. It is therefore the duty of every member of the Church to sustain its operations, and if any man is unwilling to forward this cause when under the direction of the Church, he is not prepared to comply with any of the injunctions of Christ!

The Rev. Dr. Tyng concluded his favorable exposition of the articles of the new constitution "with adverting to the whole constitution and to the unanimity which had marked its adoption in the committee. Its members had come to the common centre on which they met from different positions, each leaving at the circumference from which they set out such differences of opinion as they would put aside without compromising the great object which they all had in view. They deemed it unworthy of them to insist on their respective theoretical opinions, when they perceived that the same end to which they looked could be accomplished in some other way. He hoped that the Society harmonizing with this spirit, would adopt a plan of operations the most efficient that it had ever devised, and be carried to the highest possible point of success in its great work."

"The *Rev. Dr. Henshaw* (now Bishop Henshaw) concluded with expressing the hope that the proposed constitution would be adopted. He thought it should, first because it would render the Society more directly the organ of the Church for the work of Missions."

The *Bishop of Ohio* exclaimed in his able argument,

"Now as a Minister of the Lord Jesus Christ, and as a Bishop of this Church, I will not be submissive to be controlled in efforts for good by this, or any other voluntary associations."

"If a man come forward and professes to believe the fundamental articles of the Christian religion, there has been no power given to the ministry of the Church to exclude such from the fold of Christ. If, as has been said, those who have made no such profession, and are unbaptized, are allowed to vote for and thus choose officers for the Church, it is essentially contrary to the principles of true Godliness and of the Church. It is wrong, and I am glad that I can at this time place my finger of condemnation upon the practice, and bring it before the Church for consideration and correction."

I trust your brother Editors will give these valuable extracts to their readers. A CHURCHMAN.

At a Meeting of the Middle Class of the General Theological Seminary, held on the Festival of St. John Baptist, June 24, 1848, the following Preamble and Resolutions were adopted.

Whereas, We have heard with unfeigned regret, of the resignation of the Rev. Bird Wilson, D.D., Professor of Systematic Divinity in the General Theological Seminary. Therefore,

Resolved, That by this Resignation, the General Theological Seminary loses the valuable services of one who for twenty-seven years has performed his duties as Professor, with unfailing regularity, and eminent ability.

Resolved, That while we sincerely regret our loss, we look back with pleasure upon our past intercourse with the Rev. Professor of Systematic Divinity, characterized, as it has been on his part, by the most exemplary kindness and amiability.

Resolved, That it is our earnest hope and prayer that the Rev. Dr. Wilson may pass the evening of his days in that calm enjoyment which the recollection of past fidelity, and the sure hope of future happiness, can alone produce.

Resolved, That a copy of this Preamble and Resolutions be presented to the Rev. Professor of Systematic Divinity, and that they be published in the Church papers generally.

ADDRRSS

AT THE LAYING OF THE CORNEE-STONE OF THE CHURCH OF ST. JOHN BAPTIST, NEW-YORK, JUNE 24, 1848.

Brethren and Friends:—We are assembled this day to lay the foundation Corner-stone of another material Church, in the communion of that one spiritual, but yet visible Church, which is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-stone.

The propriety of erecting edifices for the public worship of the God who made, preserves, and is hereafter to judge, us, there are probably none here present who will call in question. Your very presence on this occasion betokens an interest in this work, which in His strength and cause we have undertaken. Or if any should perchance be here who deem unnecessary the erection of material sanctuaries to the Spiritual and Invisible God who inhabiteth Immensity as well as Eternity, the present is neither the time nor the occasion to argue the point and seek to convince them of their error: For, we are met together not to contend with men, but to pray to God for His blessing on our work: not doubting but that it is one which He approves, and will deign to accept.

Suffice it to remind those who may object that the Most High dwelleth not in temples made with hands and that His chief residence on earth is in the hearts of the faithful, who worship Him in Spirit and in truth, and which He hath Himself prepared and sanctified for His abode, suffice it to remind such, that though not needful to God, temples to Him are yet necessary for man; that they are essential to our own temporal and eternal welfare; that a duty which has no time nor place set apart for its performance, it is probable will be always and everywhere neglected; and that, therefore, if the acknowledgement and worship of God be a duty, (as it surely is,) this fact alone proclaims the propriety, the duty, and the necessity, of a place and time being consecrated for its performance: that this is a truth so plain, that all mankind in every age have erected temples for the offering of worship to the Deity. Nature itself, natural reason, and natural religion, if there be such a thing, all instinctively dictate this outward expression of homage to God.

And were all the material churches in our country to be destroyed under the specious pretext that God's great Temple is space, and His particular temples the hearts of men; far from advancing in spirituality, the land in which a God was no longer publicly owned and worshipped, would fast relapse into the darkness not merely of Heathenism, (for even there some Deity is outwardly adored) but into the blacker night of Infidelity or Atheism.

And although God dwelleth not in temples made with hands, in such manner, as if He could be confined by any enclosure, yet, notwithstanding this declaration, hath He promised in relation to His temple upon earth, when he chose Zion to be an habitation for Himself, "This shall be my rest for ever; here will I dwell, for I have a delight therein." "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."

And while these are His declarations concerning the Temple of a former Dispensation, still under the more spiritual Christian Dispensation does the same God, who changeth not, require of men their public united worship, commanding us by His Holy Apostle, that we "forsake not the assembling of ourselves together." And to the assembly of His Saints, does He still, as of old promise His especial presence and blessing, and often there does He come unto them, as did the Saviour after His resurrection to His Apostles when gathered together, and manifest Himself unto them; by His Spirit comforting and lifting up their hearts; proving thus to them who seek Him in His Sanctuary the truth of his words, "Where two or three are gathered together in my name, there am I in the midst of them." "In all places where I record my name, I will come unto you and I will bless you."

Thus much then in relation to our ultimate object in building a House for the Lord. But to those who may ask, in reference to the ceremonies of this day, "what mean ye by this service?" we answer that we do this, not merely in conformity with the universal reason, and the universal custom of mankind in every age, in marking by solemn and visible rites the commencement of solemn and important undertakings, though if this were our only reason it would be amply sufficient to justify us, nor yet that we do it simply in decent and dutiful conformity with the practice of the Church, though if this were all our motive, it would be only what is proper and becoming; but we do it also as an expression of our trust in God and reliance upon Him for His Blessing to prosper our undertaking, we do it to indicate that it is a work of faith, love, and devotion, and dependance upon Him, in which we are engaged, and in acknowledgement "except the Lord build the House, their labor is but lost that build it," and we would also thus embrace this and all other opportunities for subserving the purpose of spiritual religion in our own hearts, by making this occasion one of religious worship and recollection of that God whose temples we ourselves are, and whose Holy cause we are now seeking to promote.

And, Brethren, what can be more proper than to commence with prayer an edifice which is to be a House of Prayer?—To lay deep in humility before God the foundations of a building in which we hope hereafter to acknowledge His Majesty and power and unmerited love, and in which we are to humble ourselves in penitence and implore His forgiveness, protection, and blessing?

What more proper than to dedicate to Him from the commencement what is to be, when completed, wholly consecrated to His service?—To begin with religious services that which is to be hereafter wholly devoted to offices of religion?—To own God in it, first and last, when began and when finished, who is to be owned here, we trust, continually ever after, throughout all generations? Thus, therefore, would we have this work begun, as well as continued and ended in Him. Then may we reasonably and piously trust, that what is commenced in Faith, will be finished in Joy, what was begun in Hope, will end in fruition, what was entered upon in Prayer, will be crowned with songs of praise.

And, Brethren, while these are our desires and anticipations, it is a subject of gratulation that another Church is to be added to the number already in the city, and that in a neighborhood so rapidly improving and populating, and on a site so eligible, a site, too, given with the liberality of Christian hearts.

From this hill do we see the city stretching out towards us and almost growing up as it were at our feet, even while we behold. Here then do we place a Church ready to receive the fast-settling inhabitants as soon as they have erected their dwellings for their own abode. We have planted the Church where she ever should be, a little in advance of the onward flow of the living tide of men, with their everliving souls. Here is a Church, an altar, a refuge, a spiritual Home prepared for their reception. They need not to wait or wander into other folds, because their own Mother has provided for them no home. But simultaneously with their own dwelling, will the House of God go up, and opening wide its sacred portals, invite them to enter in. When they, as they soon will be, are living in ceiled houses, we would not have the ark of God dwelling in curtains or a temporary abode, but we would find for it now a settled place to abide in for ever.

And, Brethren, as from this elevated spot we survey the vast and still rapidly increasing city advancing with giant stride, may we not ask the Churchman of that city for their sympathy, their encouragement, their assistance, and their prayers?

In conclusion: This Church, which is to be erected to the honor of God, and for the salvation of men, and to be consecrated in due time to the service of the Triune Jehovah, will also at the same time by its name, while it gives a title by which to distinguish it from others, remind us of one of the most eminent of His servants, the chosen and predicted forerunner of the Messiah, who went before His face to prepare His ways, of whom the Saviour himself declares "He was a burning and a shining light," "Of them that are born of women, there hath not risen a greater prophet than John the Baptist."

May, then, he who is to minister here, and the word preached here, like him by whose name this Church is called, ever bear witness unto Christ and prepare His ways before Him in the hearts of men, calling them to repentance and faith in Him, ever pointing to Him and saying, "Behold the Lamb of God which taketh away the sins of the world."

And may those to whom this testimony shall be given, like the disciples to whom St. John the Baptist originally addressed these words, as soon as they hear them spoken, follow Jesus, follow to ask in sincerity and earnest desire, "Where dwellest thou?" and finding Him, abide with Him forever. May they find that He abideth here in this temple upon earth, and that it is good for them to be here with Jesus. And like St. Andrew, one of the two who heard John speak and followed the Saviour, may they also seek and find their own friends and bring them unto Christ to share His Blessing and His Home.

These, brethren, are our prayers and delightful anticipations: and while we rejoice in the prospect which lies before us, we are encouraged also by the presence of the Rt. Rev. Father who favors us to day with his services and Episcopal Benediction: and we hail it as an omen for good, that one of God's Chief ministering servants is with us: trusting that He who has brought and blessed us thus far, will spare us to "enter into these, His gates with thanksgiving, and into these, His courts, with praise."

AMEN.

ERRATA.—In last week's Churchman, in the article on Hudson's Lectures on Shakspeare:—"Hence we see an equal *advance* of moral and intellectual trickery," should read, "Hence we see an equal *absence* &c." Lower down, "A discovery simple and *frequent*," should be "simple and *pregnant*." Coleridge does not call one of his MSS. notes "a scrouge of sense," but he "calls *in* one of his manuscript notes, &c." In one of the extracts for "*invested* holiness" read *inverted* holiness."

ANOTHER CHURCH DESTROYED BY FIRE.—It is with extreme regret we learn that St. Paul's Church, Paterson, N. J., was totally destroyed by fire on the morning of the 28th inst., and more melancholy still, one of the congregation, a worthy man of the name of Johnson lost his life in his endeavors to save some of the church furniture. The fire originated in a manufactory near the Church and destroyed with it Congress Hall, and other buildings, $3000 was insured on the Church, but its debts amount to about the same.

We would commend the annexed to the attention of our readers:—

MADISON, IND. JUNE, 14, 1848.

DEAR SIR.—As we trust that you feel a deep interest in the cause of our Redeemer, and of his Church in the West, we venture to appeal to your Christian sympathy in behalf of CHRIST CHUSCH, MADISON.

This Parish, like almost all others in this Diocese, has been hitherto extremely feeble. Indiana, the fourth State in the Union, in regard to white population, has within its bounds but two Parishes of our Church, that are self-supporting. *Madison, the largest City in the State,* with 7,000 inhabitants, has no Prot. Epis. Church edifice. Less than three months ago, the then Missionary, reported the congregation of Christ Church, as embracing 35 adults and 40 children, in 12 families. The present Rector entered upon his duties on the first of May last; and he believes with the vestry, that in one year from the consecration of a Church, such as the prospects of this growing city demand, we would have, by God's blessing, a congregation second to nnoe in the Diocese. The one great obstacle to our growth, is our inability to errect a suitable house of worship, Compelled to hold our services in an inconvenient upper-room, we can only secure the regular attendance of those who are already and in principle attached to our Church. We have a lot secured and paid for, in a well built section of the City, and at a distance from any Protestant house of worship. Tue Episcopal Church is looked upon kindly by Christians of other names, and by many not now interested in any Church. Some educated as Episcopalians, but alienated from us through various circumstances, will return to us as soon as we are on a permanent basis. Our Sunday School is steadily increasing, and when we can obtain suitable accommodations, is likely to be an important element in our prosperity. The few families now identified with us; are making vigorous exertions; and we hope to raise here more than one half of what we shall need; but the strength of our little Parish is largely taxed in the effort to sustain a minister, so that we must look abroad for help.

Our aims are moderate, whilst we would endeavor to provide for a growth which a reasonable faith leads us to anticipate; and this we cannot do without liberal assistance. To put up a small and temporary building would only embarrass us in the future. Our resolution on one point is firmly fixed; not to involve ourselves in debt. But we must have many free sittings. We must have, in this new country, pews with moderate rents. Help rendered to us now, we feel assured, will, in a short time, be returned ten fold to this Diocese, and to the more distant West.

Our Bishop, as it will be seen, appreciates our views, and sanctions this application. If our Bishop-elect shall accept the Episcopate, it will gladden his heart and strengthen his hands for good, should we take away the reproach that we have no Church in the chief-city of the Diocese.

Do something for us: according to your means, and according to your interest in Christ's cause in this great valley. Whatever your heart prompts you to give, or what you can obtain by collection, please remit my mail to either of the undersigned, or through Messrs. Stanford & Swords, *Broadway New York.* Thos. B. Rutter, Esq., *Cashier of Farmers' & Planters' Bank, Balt.* Thomas Robins, Esq., 98, *Market Street, Philadelphia.* Mr. Edmond Claxton, 14, N. 4th *Street Philadelphia.*

R. BETHELL CLAXTON, *Rector.*

Isaac C. Lea, George W. Leonard, *Wardens.* John McIntire, James Henderson, James Siddall, S. C. Richardson, Joseph M. Moore, *Vestrymen.*

The time I believe has arrived when the Church can be fully established at Madison, in Indiana. The place is the most important in the State, and the few members who reside there have determined to exert themselves to the utmost. Under these circumstances I cordially commend their effort; and trust they will be aided by their more favored brethren at the East, in the erection of a suitable house for public worship.

JACKSON KEMPER,

Bishop in charge of the Diocese of Indiana.

Lafayette, Ind., June 5, 1848.

The Commencement of the General Theological Seminary will be held on Friday, June 30, at ten o'clock A. M.

New Publications.

MARY GROVER, OR THE TRUSTING WIFE. *A Domestic Temperance Story. By Charles Burdett.* 165 pp. square, 12 mo. Harpers, 1848.

From the title and the author's name, in connexion with previous works of a similar character and tendency, it will not be difficult to classify the work before us. It is obviously a moral tale intended to produce practical results. The basis of the fiction is said to be grounded in reality, its characters to be actual persons, and the events, not only probable but real. The author writes in good feeling and in earnest.

ARABIAN NIGHTS. Harpers. Part 5 of this beautiful new edition.

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[*] Romans iii. 2.

[*] Proceedings of the Board, p. 17.

KINGS AND QUEENS; OR LIFE IN THE PALACE, by *John S. C. Abbott.* Harpers.

A revelation of Court life, as seen in passages from the career of Josephine and Maria Louisa, Louis Philippe, Ferdinand of Austria, Nicholas, Isabella II., Leopold, and Victoria. A wide canvass studded with historical portraits, of sovereigns, eminent either from their own personal qualities, a peculiar position, or connexion with still more distinguished personages. An entertaining book for youthful readers.

LETTERS FROM ITALY, THE ALPS, AND THE RHINE. *By J. T. Headley.* 362pp. 12mo. Baker and Scribner.

An elegant reprint of Mr. Headley's first book and the one of his writings we like best. In it first appeared the evidences of fine pictorial talents, which has rendered the later works of the author so exceedingly popular. Much to be sure is to be attributed to the intrinsic interest of everything that pertains to Washington, Napoleon, and Cromwell and but more still, of the rapid sale of his writings on these subjects, is to be ascribed to the animation of his narrative and the spirit of a style that never flags. *Vivid description* is Mr. Headley's forte, and some of the best specimens of it may be quoted from these pages.

PLANETARY AND STELLAR WORLDS. *By O. M. Mitchel, A. M.* 336pp. 12mo. Baker and Scribner.

The above volume purports to contain "a popular exposition of the great discoveries and theories of Modern Astronomy." The author of the Lectures, (ten in number,) is the Director of the Cincinnati Observatory, a great work and a lasting monument to the perseverance of the Professor himself. Numerous plates of telescopic views are appended.

With the modesty of true science, Professor Mitchel apologizes for the manner of his lectures, on the ground of their having been delivered merely from memoranda not written out until sought for publication. They were delivered, in the first instance, to meet losses sustained by the burning of the College at Cincinnatti in which the Lecturer was a Professor. The ordinary means of support being gone, (salary,) it became necessary to repair the deficiency, in the manner a scholar can most readily, in this country, i. e., by lecturing.

The lectures are marked by distinctness and perspicuity. They are further, beautifully printed; in a style to delight elderly persons and students with defective sight.

SELF-CONTROL, *A novel by Miss Brunton.* Harper and Brothers.

A standard work of fiction, belonging to the class of moral novels, to be placed in the same general category with the works of Miss Austin and Miss Edgewood, though characterized by qualities that might rather give it an intermediate rank.

TWELFTH ANNUAL REPORT OF THE MANAGERS OF THE NEW YORK INSTITUTION FOR THE BLIND, TO THE LEGISLATURE OF THE STATE. C. Van Benthuysen, Albany.

We are indebted to the Superintendent for a copy of this Report: from which we learn that the Institution contains one hundred and thirty-four inmates.

The income of the Institution for the year 1847—at the close of which the Report is dated—was $28,548,28, which, notwithstanding extraordinary expenditures for the introduction of Croton water, and the construction of a sewer was sufficient to meet current expenses, and leave a balance in the Treasury of $1,131,89.

We annex the Card of Terms of Admission.

TERMS OF ADMISSION TO THE NEW YOLK INSTITUTION FOR THE BLIND.—Pupils are received as beneficiaries of the State of New York, by appointment of the Superintendent of Common Schools, based upon a certificate from the Overseers of the Poor of the town where the pupil resides, in the following form:

County, New York. }
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We, the undersigned, Overseers of the Poor in the town of ——, County of ——, State of New York, do hereby certify that ——, of said town is blind. He was —— years old on the —— day of ——last; his moral character is good; he is free from all diseases, other than those of the eyes; his blindness is permanent, and his faculties, other than those of sight, are good.

The name of his father (nearest relative or guardian) is —— ——, who has not the pecuniary ability to pay either for the board, tuition, or clothing of the said —— as a pupil for the New York Institution for the Blind.

—————— } *Overseers*
—————— } *of the Poor.*

Applicants for admission from New York or New Jersey must be between the ages of 8 and 25 years.

The charge for pay pupils, exclusive of clothing, is $130 a year, payable quarterly in advance.

Every pay pupil must, on entering the Institution, be supplied by his friends with a suitable bed, pillow, two pairs of sheets, three blankets, a counterpane and four towels.

The Managers of the Institution would respectfully, but earnestly, call the attention of the officers to whom application is made for certificates of admission, to the *moral character* and *mental capacity* of the candidate. The reasons why none whose moral characters are not good should be placed in an Institution like this, are too obvious to require comment; and as the Institution is a place of Education and not an Asylum, none should be placed in it who are incapacitated either physically or mentally from receiving instruction.

We have also received—The CHARGE of the BISHOP OF RHODE ISLAND to his CLERGY at the late ANNUAL CONVENTION of the DIOCESE.

Foreign Intelligence.

From The English Churchman.

NATIONAL SOCIETY FOR EDUCATION.

The Annual Meeting of this Society took place yesterday at the central school-room of the Society, Westminster.

The chair was taken at twelve o'clock by his Grace the Archbishop of Canterbury, who was supported by the Archbishop of York, the Bishops of St. David's, Litchfield, Ripon, Hereford, Bangor, Worcester, Chichester, Norwich, Manchester, Gloucester and Bristol, Oxford, Salisbury, and Bath and Wells; Deans of Norwich and St. Asaph; Archdeacons Burney, Hony, Jones, Harrison, Sinclair, Allen, and Mr. Donald. Among the general company were the Earl of Powis, Sir. R. H. Inglis, A. J. B. Hope, M. P., Hon. W. P. Gladstone, M. P., T. D. Acland, Esq., and many other distinguished persons, with a numerous assemblage of friends and subscribers to the Society's funds.

After prayers, the proceedings of the day commenced with the examination of the children, who generally exhibited a very commendable proficiency in answering the different questions put to them.

The Secretary (W. J. Kennedy, M. A.) then read the report. After paying a tribute to the memory of the late President, it congratulated the Society upon the success which had hitherto attended the efforts of the Committee. During the past year the demand for teachers trained under the auspices of the Society was as great as ever. St. Mark's College, which had now been in existence seven years, had received twenty students in each year. A particular inquiry had been instituted into the way in which these young men executed their duties, the result of which was highly gratifying. It was now proposed to extend the school of the college by the erection of suitable buildings to provide satisfactory accommodation for 150 students. At the last examination, in December, the number of certificates of proficiency was 32. The training college at Battersea had, during the last five years, produced 125 masters. When the students were examined by the Government Inspector last year, certificates were awarded to 53 students and masters. The Committee regretted to mention that the tenure of the premises of the institution were limited to a short lease. It was proposed in consequence to raise a fund to enable the Committee to purchase the freehold. The training school for schoolmasters at Chelsea had lately had an examination, when, out of 59 students examined, 28 received certificates of competency. The Committee had sent out letters of inquiry to the different Dioceses to ascertain the most proper places for training institutions, the result of which was that schools had been introduced in many of the great towns in the kingdom. During the past year a collection had been made for the Society under the royal letter, the amount of which was upwards of 27,000*l*. New accommodation had been provided for upward of twenty-five thousand children in the different National Schools throughout the last year. The fund raised for the special purpose of extending blessings of education in Wales would be expended in instituting training colleges. One institution had already been built in Wales, and would be opened for the reception of students at Michaelmas next. Another training institution was in progress of formation in North Wales. There were in connection with the Church, at the present time, at least 21,000 school-rooms and 1,365,000 children. The Committee were not prepared to enter upon the negotiation which was being carried on with the Government. At present there was great difficulty in carrying on the training colleges, which arose from the lack of pupil's friends who were able to pay the fees required. The committee felt bound to admit that, although many satisfactory statements had been made, there was yet very much to be done in all the three branches of education, in the building of elementary schools, in the foundation of schools, and in the maintenance of colleges. In conclusion, they begged to observe, that the continuance of our present social and national condition seemed to depend upon the diffusion of education throughout the land upon a sound and religious basis.

The Bishop of RIPON, in the absence of EARL HARROWBY, moved that the Report be adopted, printed, and circulated. His Lordship mentioned that in Leeds alone 15,000 had been receiving weekly wages averaging 10*d*., and if education were not spread among them the consequences would be much worse. He believed that even the unemployed operatives were by no means a dissatisfied body, although there were many more preachers of anarchy and sedition than there were of godliness. The progressive improvement of the Society would, however, bring with it the blessings of peace and tranquillity. He earnestly pressed upon them, not only as a Christian duty, but also as a duty they owed their country, to make more sacrifices in the cause of education than they had ever done before. (Hear, hear.) It had been said that he was a public benefactor who made two blades of grass grow where only one grew before. He would still be a higher benefactor to his country who gave the means of education to two children where only one formerly enjoyed them.

The resolution having been seconded,

The Rev. F. SUGDEN opposed the motion, on the ground that the report was not sufficiently explicit. He begged to ask why were the letters of the late President kept a secret from the Society? A statement had appeared in the Times newspaper, but that newspaper was not the organ in which Clergymen in the country looked for information. If the Society wanted to keep the confidence of the Clergy, they must abide by the rules and regulations set forth in former reports. The Privy Council, he was sorry to see, wished to gain an undue influence over the Society, and, through the Society, over the Church of England. One thing he felt to be unfair. An attempt had been made to consider this a party movement. He had no party feeling. He wished for education throughout the country on just principles. The movement was of the whole Church of England. (Hear, hear.) He found that the committee confessed that they had agreed to the measures of the Government before they had bestowed upon them sufficient consideration. Might it not be also stated that the account in the Times newspaper was given without sufficient consideration? It appeared from the statement that committees were to be forced, not only on the Clergy, but also on the Laity, and they were to have an appeal of easy character to still the disputes among themselves. One arbitrator was to be appointed by the Committee of the Privy Council, and the other by the Bishop of the Diocese, so that a person appointed by by the Privy Council, Layman or Minister, would have the same power as the worthy Bishop of the Diocese. The National Society was not the Church, and should not, therefore, be placed in the same position as the Church with regard to Government assistance. He valued that popular alliance which ought to exist between the Church and State, but there was a difference between the Church being allied to the State, and the Church being under the power of the State (cheers). It did notappearwise that the power of the Church should be liable to be crushed by the Minister for the time being—that they should give up the only liberty they possessed. They enjoyed no liberty in regard to the Church itself. They were in a state of perfect bondage to the Minister for the time being. Their only liberty was in the education of the poor. The Ministers of the Government seemed to find that the influence of the Clergy gave them so strong a hold upon the affections of the people that they began to fear the Church of England would become the universal Church of God, and spreading throughout the land, and not opposed by any parties. (Hear, hear.) He would not state which of the Bishops it was, but one of the Irish Bishops had mentioned that some Clergyman had been written to, to know what were his views with regard to education; and when he expressed his approval of Church education, he was told that no patronage or living would be given him. The object of the Government was to give the children of all parties the same education, but their religious instruction was to be given them at some other time. What had the Church Education Society done against this opposition? It had succeeded in teaching 100,000 children and upward, a great many being Roman Catholics, 13,000 being Dissenters, while 50,000 were children of the Protestant Church of Ireland. They had all received the same religious education. He felt called upon to oppose the clauses which bound them to the State, as that bondage would render all their exertions vain and hopeless. He did not find fault with the appointment of a Bishop as an arbitrator, but he thought the choice ought to lay with themselves—there ought to be no compulsion. He would move as an amendment to the original resolution, that the report be not printed until it contained a clear statement of the proposition they meant to make to the Government, and also the answer of the Government in reply.

The Rev. W. D. WILLIS seconded the amendment.—He said it was altogether a Church question. The Church and the School were in reality only two forms of a great school, and if the Government were allowed to get the wedge into the school they would soon drive it into the pulpit. The Government were evidently desirous of suspending the teaching of the Church Catechism; but how could the clergy surcease from teaching Catechism consistently with their vows? The Government wanted to introduce *civic* education, and now was the time to show we will have a Church education. When money was granted for Churches some years back, no management clauses were imposed.

The Rev. G. A. DENISON rose for the purpose of moving a resolution. At no period had the position of the education question appeared to him to be so unsatisfactory as at present. The question before the chair was simply whether or no they were in future to have schools in the Church, or State education. The declared views of the Government appeared to be utterly at variance with the maintenance of teaching in the Church. He did not blame the Government for attempting to carry out its views, but he did severely censure it for seeking to do so surreptitiously.—They were now to consider whether the Government would stop at the point it had arrived at. He thought not; however it had become necessary for the Church to look for security if she were to go forward. That security could only be found in one thing. The Church should receive assistance from the State, without in any way allowing any interference with the constitution and management of her schools, or, if necessary, she should give up that assistance altogether. He was utterly unable to see any other alternative. He should be sorry to see a rupture between the Church and State. (Hear, hear.) It had been stated that the Church stood greatly in need of the State's assistance, but that was not the question. However wretched the alternative would be, it would be far more wretched to take the proffered assistance than do without it, if the intentions, and views, and objects of the State were entirely and totally opposite to the intentions and views of the Church. (No, no.) He should be very glad if their works were not so, but they had declared it over and over again in Parliament, and in a semi-official pamphlet published by the Secretary of the Privy Council. The Government had no right to dictate the manner in which the money was to be expended. It certainly had the right of power, but not that of equity or fairness. They had presumed to deal with the schools of the Church in a manner which they had not presumed to do with the schools of any other body. The Government, however, had not only dictated, they had likewise made the operation of their management clauses retrospective; an *ex post facto* law had been applied to the Church. Persons who began to build their schools upon the understanding of 1840 were suddenly called upon to accept, as the price of the Government grant, these clauses. It imposed upon them conditions to which they could not subscribe. The National Society had been for many years the representative of the Church upon the subject of education, and it was, therefore, of the utmost importance to watch every step it took. The great difficulty as to what would constitute a safe basis in the present instance proved most distinctly that it would be impossible to settle the question by any details at all. He thought it was an evil time in a state when people began to centralize. He had hoped that the Committee of the Society would have earnestly contested this point. He was afraid it had been virtually surrendered; but if they once admitted that the State had a right to dictate what should be the precise form and institutions of the Church schools, they would find it impossible to shake off its interference. He would now state briefly his reasons for it, and then move his resolution.

Seeing—

"1. That there is no room for doubt as to what are the views of Government in respect to the future character and constitution of Church schools.

"2. That the success of those views is irreconcileable with the maintenance of Church teaching and discipline.

"3. That the Church has already had large experience of an aggressive policy.

"4. That the method and means of carrying out the views of Government are in contravention of the two principles upon which they professed to base the administration of the education grant, viz.,—

"1st. The abstaining from all interference, direct or indirect, with the constitution and arrangement of any school;

"2d. Absolute equality and impartiality.

"5. That the Church must stop at some point, and that it is far better to contend in the outset for a principle than virtually to surrender it and attempt to supply its place by an arrangement of details;

"It is resolved—

"That it is the opinion of the meeting that no arrangement which shall involve the compulsory imposition of any management clause whatsoever as a condition of State assistance, or of any condition whatsoever except the legal tenure of the site and the right of inspection, as defined and ascertained in 1840, can be satisfactory to, or ought to be accepted by, the Church."

The Rev. Canon WORDSWORTH seconded this resolution, which he did simply as belonging to the London Clergy. He did not participate in the apprehension which was entertained by some of those imaginary difficulties in which the Society and the Church were now involved, and which he thought would meet with an easy and satisfactory solution. He did not impute sinister motives to any one, and he did not entirely agree with Mr. Denison in his view of the effect of the Management clauses; but he considered the present question to be simply this, whether we were to have a civil Minister of Public Instruction (loud cheering), such Minister being, as in a neighboring country, necessarily the Minister of Religion. (Cheering.) The effect of the clauses, in his opinion, would be, that they would disenfranchise all the Church of England schools. Every Minister of the Church of England was bound to see that the Catechism was learned at the Church schools; the Primate and the Diocesans were bound to see that such obligation upon the Clergy was properly discharged, and if the learning of the Catechism was not enforced in Church schools (as was optional by the Privy Council by the 5th clause,) the Church schools would be disfranchised. He did not believe that the Committee of the National Society had agreed to these clauses; he believed that they had expressed a desire that the Church schools should be left at liberty to adopt the clauses or not, as most expedient in the several localities. He found from his own experience that these clauses had operated as a penalty upon Church education. Within a few days he had applied to one of the most eminent and zealous lay-supporters of education in the British empire for assistance towards a school, and that venerable indieidual had asked him whether the Government clauses were to be applied to the school or not. He (Dr. W.) replied that he feared it would be necessary, upon which the gentleman in question replied that he (Dr. Wordsworth) had his hearty good wishes, but he declined to give any money. (Loud cheering.) He agreed with Mr. Denison, that a somewhat hard measure had been dealt to the Church, whilst a liberal measure had been accorded to other parties. He confessed, however, that he had confidence in the National Society, which had conferred most signal benefits upon the country, and from their past proceedings he anticipated for the future that they would pursue right principles, and a firm though temperate action. If a rupture were to take place between the civil and ecclesiastical powers of this country our ruin would be inevitable.

The Bishop of OXFORD said, that at the desire of his Grace the President of the Society, and at the request of the Committee, he rose with great reluctance to move an amendment to the resolution, and to state the reasons why he thought the meeting ought not to adopt the resolution. He rose with great pain, because, first, whilst he differed from the conclusion at which the mover and seconder of the resolution had arrived, he did in some degree sympathize with the feeling which seemed to animate a large portion of the meeting; and, secondly, because, if the meeting were to affirm with the resolution the principle which had been stated by both mover and seconder, he for one should be ready to affirm that principle at any cost; therefore, it was not a difference of first principles that divided them. They had been told by the mover and seconder that the question was, "Shall we have Church or State education?" ("No.") He said the question was, whether, with the assistance of Government, they should have education with the religious training of the Church of England? He would say, perish all State assistance, if the education given by it was the mere stuffing the heads of children with secular education instead of training them up in the nurture of the Christian Church. He was aware of the difficulties which beset all Government interference, and he told the Lord President of the Council that he thought the scheme would fail, and the result would be, as it turned out, that it would spread a vast amount of jealousy throughout the country. He must say that there was a feeling of indignation against the agent of the Privy Council, on account of the manner in which he was supposed to have treated the Clergy in his communications with them. But he entreated them not to allow their feelings to lead them into proceedings that would be fatal to an harmonious co-operation between the Church and the State. What was the meeting asked by this resolution to affirm? Not to say that these particular management clauses required alteration; that was a different question; not whether these management clauses would or would not protect the interests of the Church; the question was, whether ALL management clauses ought not to be rejected, and, therefore, whether the National Society, as the handmaid of the Church, ought not to be rejected too.

Mr. DENISON.—I spoke of compulsory clauses.

The Bishop of OXFORD.—If by the term "compulsory" was meant that the Government of the country should enforce against a person who had founded a school a certain course of action, that would be at variance with the first principles of liberty recognized by Englishmen, and ought to be driven out, but by "compulsory" was only meant that the Government of the country having received by vote of Parliament a certain grant of money to be administered for the promotion of education, proposed regulations for its proper application, and the question was whether the grant was to be with or without conditions,—that was the question; whether the conditions were right or wrong, that was an open question; it was a very different thing whether the money was to be granted on any or no condition. If the meeting affirmed this resolution they would say there should be no conditions. He could find no vestige in the clauses of any compulsion as to what should be taught in the schools. Then an objection had been made to the clauses that they would lead to the vice of centralization; whereas each separate parish would have a separate Committee, which would have the sole management of the school. He was defending the Committee of the Society, and this resolution was no censure upon the Government; it was a direct vote of censure upon their venerated President. ("No.") Both the mover and the seconder had expressed their deep regret that the Society had allowed themselves to deal with these management clauses. If the Committee of the Society, under the late and present Presidents, had endeavoured to frame management clauses which should be satisfactory to the Church a resolution which declared that no such agreement would be satisfactory, was a distinct censure cast upon the Committee, and all that they had attempted to do for the Church's good would be declared by this meeting an irremediable evil. The position he advocated on behalf of the Committee, that nothing could prejudice the Church in the management clauses, or the conditions of the Government on those clauses, did not contravene the doctrines and disciple of the Church; and, secondly, that such management clauses, if they did not contravene those doctrines and that discipline would be a great safeguard of the Church itself since they would be binding on the Privy Council in dealing with the schools. There was a danger lest needy applicants for Government aid in destitute parishes might bind themselves to any terms by which the Government might desire to bind them, or which might be held out by a bribe: a set of clauses that could be agreed upon between the Government and the Society would enable the Society to protect parties in such circumstances. What did these management clauses? They did not interfere with what was taught in the schools, but they simply provided means that the money granted by Parliament should be properly applied. The Committee were engaged in a difficult and delicate negotiation with the Government on the subject of these clauses, which was going on from day to day, and they had not yet before them the first programme of the Government in answer to their first proposition; and it was asked in this state of the negotiation to print and publish all the correspondence, thereby making agreement impossible. How could any reasonable person think that all agreement was impossible? This resolution went to the extent of saying that all negotiation was wrong and could not be satisfactory to the Church. Those who were of that opinion, might agree to the resolution, but those who were of a different opinion, and who did not wish to stop the progress of negotiation, would reject the resolution, and not object to alterations without knowing what the alterations were. The Government had said, "We will do all we can to aid you in educating the people of England," and the resolution went to say, "Do not accept their aid." The right rev. Prelate concluded a speech, which produced much effect upon the meeting, by moving an amendment to the resolution, which, without affirming the expediency of the management clauses, left the subject in the hands of the committee of the National Society.

W. P. WOOD, Esq., M. P., seconded the amendment. The resolution would, in effect, place the education of the poor entirely upon the voluntary principle, and he proceeded to show that voluntary efforts were proved to be inadequate, especially in populous districts.

The Bishop of NORWICH said he could not let a question respecting education, which had occupied so large a portion of his life, pass without a few remarks. He regretted to hear the unmitigated attacks which had been made upon a government whose principles he approved and upheld. He entreated the meeting to pause before they adopted a resolution which, if carried, would bring in the edge of the wedge, and create discord in a society which had been hitherto conducted upon most harmonious principles, and perhaps end in the separation of Church and State. Mr. Denison had attacked the Government as inimical to religious education; he denied the fact. There were some parties who were hostile to all systems of religious education, except one, and that was education conducted on Tractarian principles. (A loud explosion of adverse opinions here took place, which rendered the learned prelate's concluding observations scarcely audible.)

The Rev. HENRY WILBERFORCE deprecated the attempts which had been made by some of the persons present, to make this a political question, while others had tried to raise a cry of Tractarianism, and it had even been insinuated that it was a question between the Clergy and the Laity. He knew no party in Church or State in this matter. There had been a vast amount of underhand, treacherous dealing with the Church on the part of the Privy Council. But he would not use harsh terms; he would adopt, and he begged the meeting to adopt, and weigh well, the terms employed by Mr. Kay Shuttleworth himself, in describing his proceedings—the management clauses had been introduced "unostentatiously"—that was the word—"unostentatiously" into the Trust Deeds of Schools. Mr. Kay Shuttleworth's beau ideal of a School was one in which Churchmen, Romanists, Dissenters, and Jews were each taught their respective religions; and those who carefully watched his proceedings, would observe that he was "unostentatiously" carrying out his principles. He would advise the withdrawal of Mr. Denison's resolution, let them place confidence in the Society and in the Committee, but none whatever in Mr. Kay Shuttleworth, the Secretary to the Privy Council of Education.

The resolution was withdrawn, and the Archbishop gave the benediction to the meeting at a quarter to seven.

Domestic Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of Western New York, acting by request of the Standing Committee of the Diocese:*

Confirmed, in St. Thomas's, Sunday morning, 25th ult., 37 persons; in All Saint's, in the afternoon, same day, 40, including 2 from the Church of the Nativity. In St. Cornelius, Tuesday afternoon, 27th ult., 20 persons; in St. Mark's, Williamsburg, Tuesday evening, 20, including 4 from Emmanuel Church, Brooklyn, and 1 from St. Paul's College. In Brooklyn, one sick person, in private, from St. Paul's, Albany.

Confirmation at the Soldier's Mission.—On Tuesday afternoon last, Bishop DeLancey, according to appointment, administered this Holy Rite at the Church of St. Cornelius, Governor's Island, and seldom, if ever, have we witnessed it under circumstances of greater beauty or higher excitement. The humble, yet deeply reverential edifice—the loveliness of the scenery around—the fresh and cooling breezes from the Bay which it overlooks—still more, all the rich 'pomp and circumstance of glorious war'—humbling itself in the House of God, and at the foot of the Cross, and seeking there a blessing from Apostolic hands—all this went to form a scene that will not soon be effaced from our hearts and memory. The number actually confirmed was nineteen, (six being necessarily absent)—all of the army, and a large proportion common soldiers—thus evincing the unsoundness of that popular opinion which goes to divorce the Christian life from the Military. We were struck, on the contrary, with the deeply-reverential manner of all the troops present, who crowded the Church to overflowing—going to show that religious truth had taken at least some hold of their hearts and affections. Of the collection then taken up—amounting to but $8 30—one half was immediately remitted for the purchase of Prayer Books from the Bible and Prayer Book Society, whose liberality has already gone beyond their means in donations to this Mission, and to which liberality its success, (under God,) is doubtless greatly to be attributed. The remaining half of the collection is applied to the purchase of Tracts for distribution, and books for the Sunday School.

Laying of Corner-stone of the Church of St. John Baptist.—Feast of St. John Baptist, June 24. The Bishop laid the corner-stone of the above church, about to be erected on Lexington Avenue. The procession was formed at the residence of John H. Costar, Esq., at 5 o'clock, P. M. In addition to the Bishop and the Rector, there were present the Rev. Drs. Seabury, Haight, Price, Schroeder—Rev. Messrs. L. Carter, R. Cox, Eigenbrodt, Vinton, Harison, Leonard, Howland, Loutrel, Weston, Hart, Mines, Little and Peters, nearly all of whom were habited in surplices.

The Rev. Dr. Schroeder announced the contents of the leaden box, as follows, viz:

Bible, Book of Common Prayer, Constitution and Canons of the Church in the United States, and the Diocese of New York, and a paper containing the name of the church, with the date of its incorporation, names of Rector, Church Wardens, and Vestrymen, the Architect, the donors of the land, the date of laying the corner-stone, and the name of the Bishop performing the ceremony.

The Rector delivered an excellent and appropriate address, a copy of which will be found in our columns. The remaining services were by the Bishop.

The lots for this church were a gift.

The church will be erected in the pointed or Gothic style of architecture, and of that particular character generally denominated early decorated, and which prevailed in England during the reign of Edward the First. It will consist of a nave and aisle, 80 feet by 50 feet. Chancel 22 feet in depth, with a sacristy or vestry on the north side—and a tower and spire at the south-west corner of the nave, 130 feet in height. The roof will be of open timber work—those of clerestory and chancel being supported by arched ribs springing from corbels. The tracery in the windows will be varied, as is ofttimes found in ancient examples; and it is in contemplation to fill the East Window with rich painted glass, by Warrington, of London, which, if carried into effect, will be the first instance in this country in which glass of the true mediæval character will have been introduced.

We are pleased to know that this undertaking is commenced under the most auspicious circumstances. The site is an elevated one, in a rapidly growing portion of the city, and where a new church will, ere long, be needed. We trust nothing will occur to impede the progress of the erection of the edifice, and when completed and consecrated to the service of the Ever Living God, may it be a home and a resting-place for many weary souls.

WESTERN NEW YORK.—*Standing Committee.*—At the meeting of the Standing Committee, held on Wednesday and Thursday of last week, Mr. Lorin Ward Russ, was recommended as a candidate for holy orders, and the Rev. Messrs. D. C. Millett, and T. N. Benedict, Deacons, were recommended to the Bishop for Priest's orders.

Ordination.—On Trinity Sunday, Bishop DeLancey held an ordination in Trinity Church, Geneva, at which Professor Henry L. Low, of Geneva College, was admitted to the holy order of Deacons, and the Rev. D. C. Millett, of St. John's Church, Catharine, the Rev. Almon Gregory, of Zion Church, Rome, and the Rev. Thomas N. Benedict, officiating in St. John's Church, Canandaigua, Deacons, were admitted to the Priesthood. Prayers were read by the Rev. Mr. Spalding, of Hammondsport, assisted by the Rev. Dr. Gregory, of Syracuse.

The candidate for Deacon's orders, was presented by the Rev. Dr. Hale, and the candidates for Priest's orders, by the Rev. Dr. Gregory. The Rev. Messrs. Van Ingen, Hale, Hobart, Gregory, and Spalding, united in the laying on of hands. The sermon was preached by Rev. Dr. Van Ingen, and the holy communion administered by the Bishop. The Rev. Messrs. Hobart, Hale, Van Ingen, and Spalding, assisted in the distribution of the elements.—*Gospel Messenger.*

CONNECTICUT.—*Annual Convention.*—The proceedings of the first day, Tuesday, were contained in a former number of our paper.

On Wednesday morning, Convention was opened with Divine Service, read by the Rev. Mr. Cornwall, assisted in the Lessons by the Rev. J. H. Nichols, and with a Sermon by the Rev. Mr. Bronson, from 1 Cor. iv. 3, 4. Thomas R. Pynchon, formerly a Tutor in Trinity College, was ordered Deacon The Bishop was assisted in the Litany and the Holy Communion by the Rev. Dr. Mead, and in the administration of the latter by the Rev. Dr. Totten, who also presented the candidate, and the Rev. Messrs. Cornwall, J. H. Nichols, and Cook.

After the religious services were concluded, the Convention commenced the transaction of business.

The Rev. Junius M. Willey was appointed assistant Secretary.

Rules of order were adopted; several additional Lay Delegates admitted to seats; Reports of the Standing Committee, of the Treasurer of the Society for Promotion of Christian Knowledge, of the Treasurer of the Convention, and of the Fund for Aged and Infirm Clergymen, were read; and the usual Committees appointed.

Adjourned to 2 1-2 o'clock, P. M.

Wednesday afternoon. Some additional Lay Delegates admitted to their seats, the Roll called, and other preliminary business transacted.

A new Parish, by the name of St. Thomas's Church, New Haven, was admitted into union with the Convention.

The Bishop then delivered his Annual Address, which will be found in our columns to-day.

That portion of the Address which relates to the Christian Knowledge Society, our Diocesan Missionary Society, was referred to a Committee.

The election of the Standing Committee of the Diocese then took place, and the following gentlemen were chosen with great unanimity.

Standing Committee—The Rev. Dr. Croswell, Rev. Dr. Jarvis, Rev. Dr. Mead, Rev. Robert A. Hallam, Rev. J. L. Clark.

The Parochial Reports were presented without being read.

The two Committees appointed last year on the Seabury Monument made their reports, from which it appears that the requisite sum of money has not yet been obtained, and the work has not been accomplished. The Committees were continued; and it is hoped that, within another year, through their instrumentality, an altar-tomb to our first Bishop, from a design by Upjohn, will adorn the new St. James's, at New London.

After some other proceedings of lesser moment, the Convention adjourned till 8 o'clock the next morning.

Thursday. Convention met at 8 o'clock, A. M.

Morning Prayer by the Rev. Jas. Mackay, assisted in the Lessons by the Rev. S. G. Hitchcock.

The Rev. Mr. Watson, Chairman of the Committee appointed to consider that portion of the Bishop's Address which related to the Society for the Promotion of Christian Knowledge, made a report, recommending the passage of a Canon, the effect of which would be to assess on the several Parishes a sum equal to the wants of the Society. The matter was laid over till the next Convention, for final action. Meanwhile an advisory Committee of two from each county, was appointed to co-operate with the Bishop and Standing Committee in arranging plans, and making estimates for the operations of the Society for the present year. It is understood that this three-fold Committee will at an early date issue a circular, announcing what missionary operations are to be undertaken, and what amount of contributions from each Parish will be its proportion for their accomplishment. The Convention then resolved itself into the Church Scholarship Society, and transacted the business of that Society. An amendment to the Constitution, in reference to the admission of the clergy to seats in the Convention, was, after an animated discussion, approved and laid over to the next Convention for final action. The effect of the amendment would be to admit *all* the clergy to seats in the first instance, and *afterwards* to enumerate disqualifying circumstances.

After singing the 107th Selection of Psalms, the Bishop dismissed the Convention with Prayer and Benediction at 12 o'clock.—*Calendar.*

Corner-Stone.—The corner-stone of St. Mark's Church, New Britain, was laid with appropriate rites, on Monday, the 19th inst., at 5 o'clock, P. M. A procession, consisting of the officiating Clergy, Wardens, Vestry, and Members of the Parish, was formed at the Academy, which is used while the church is in progress, for the celebration of divine service. As the procession approached the site of the new church, the Service was begun (according to the New York Ritual) by the Rev. P. S. Chauncey, Rector of Christ Church, Hartford. The articles deposited in the box were announced, and the corner-stone was laid, (at the request of the Bishop, who was absent on official duty,) by the Rev. A. Jackson, Rector of the Parish. A prayer was then offered by the Rev. C. R. Fisher, of Hartford, and formerly Minister of the Parish; after which the Rev. Mr. Chauncey delivered, in the presence of a numerous and very attentive congregation, an appropriate and beautiful address. The *Gloria in excelsis* was then heartily sung by the whole congregation; and the remaining collects were offered, and the benediction pronounced by the Rector of the Parish.

The material of the church is to be wood; the style, Gothic; the dimensions, 55 feet in length, by 34 in width; the chancel extending 12 feet farther. The entrance is through the tower in front. The total length, 75 feet. The site is very central, being at the north-west angle of the public square.—*Ib.*

THE BOARD OF MISSIONS *of the Protestant Episcopal Church.*—The Annual Meeting of this Board assembled in Grace Church, in the city of Providenee, R. I., on Tuesday, 20th June. Divine service was celebrated at 10½ o'clock, A. M. Morning Prayer was read by Rev. C. H. Halsey, Secretary and General Agent of the Domestic Committee, assisted by the Rev. P. P. Irving, Secretary and General Agent of the Foreign Committee; the Ante-communion service by the Right Rev. the Bishop of Connecticut, assisted by Right Rev. Bishop of Maine, who read the Epistle, and the Right Rev. Bishop of New Hampshire, who read the Gospel. The sermon was preached by the Rev. Thomas M. Clark, Assistant Minister of Trinity Church, Boston.

The service for celebration of the Lord's Supper was read by Right Rev. Bishop of Rhode Island, assisted by Right Rev. Bishop of Massachusetts. The elements were distributed by Right Rev. the Bishop of Connecticut, assisted by Bishops of Massachusetts, Rhode Island, New Hampshire, and Maine.

At the close of religious exercises, the Board proceeded to business, Right Rev. Bishop of Connecticut in the Chair. The Rev. Mr. Van Pelt was reelected Secretary, and then the Board adjourned to meet at 3 1-2 o'clock P.M.

AFTERNOON.

The Board again met at 3 1-2 o'clock P.M., the Rev. Bishop of Connecticut in the Chair.

Rev. Mr. Irving, Foreign Secretary, presented and read the annual report of the accounts of the Treasurer of the Foreign Committee, which was referred to its proper Committee.

The Rev. Mr. Halsey, Domestic Secretary, presented and read the annual report of the accounts of the Treasurer of Domestic Committee, which was also referred.

Mr Irving also read the joint report of the editors of the Spirit Missions. This periodical is still supported without tax upon the Treasury. The number distributed gratuitously to the clergy is on the increase, and calls for a proportionate effort on their part to extend its circulation and to obtain new subscribers among their parishioners.

The Rev. Mr. Halsey, Domestic Secretary and General Agent, then read the annual report of the Domestic Committee, which, with accompanying documents, was referred to a Committee of five, of which the Right Rev. Bishop Burgess is Chairman.

The Rev. Mr. Irving, Foreign Secretary and General Agent, then read the annual report of Foreign Committee, with accompanying documents, which was also referred to a Committee of five, of which the Right Rev Bishop of New Hampshire is Chairman.

The Secretary of the Board (Rev. Mr. Van Pelt) read a communication from Right Rev. Bishop Southgate, at Constantinople, complaining of the action of the Foreign Committee in its effects upon the mission entrusted to him. This, with a communication from Right Rev. Bishop Boone of China, was referred.

WEDNESDAY MORNING.

The Board met. Present Right Rev. Bishops of Connecticut, Massachusetts, Rhode Isdand, New Hampshire, and Maine, besides several clergy and laity from different parts of the country.

The Bishop of Connecticut, being senior Bishop, presided, and opened the meeting with prayers. The Secretary presented and read the annual report of Missionary Bishop of the North-West, which was referred to a Committee in charge of other documents relating to domestic missions.

The Committee on annual accounts of Domestic and Foreign Treasuries, reported that the same were correct. By these it appears that about $28,500 have been received during the past year by the Domestic Treasury, and about $41,500 by the Foreign Treasury.

The Bishop of Maine, as Chairman of Committee on Domestic Report, presented an interesting report and a series of resolutions, calculated to awaken attention to the importance of this sucject, which were severally adopted by the Board.

The Committee on vacancies reported, one vacancy in the Board, which was filled by the appointment of Rev. Francis L. Hawks, D.D., Rector of Christ Church, New Orleans.

The Bishop of New Hampshire, as Chairman of Committee on Foreign Report, presented a report and series of resolutions, which were calculated to remove certain difficulties which might have arisen upon this subject, which resolutions were severally adopted.

The Board then adjourned to meet at 4 1-2 o'clock P.M. The Board again met at that hour, and after attending to some business of a general nature, adjourned *sine die*, after resolving to hold the next annual meeting in the city of New York, and a vote of thanks to the Rector and Vestry of Grace Church for the use of their church, and the inhabitants of Providence for their hospitality to the members of the Board.

An interesting missionary meeting was held last evening at St. John's Church in this city, at which several addresses and a collection for the object were made.—*Providence Daily Journal.*

MARYLAND.—*Consecrations.*—On Thursday in whitsun week, June 15th, Grace Church, Elk Ridge Landing, was solemnly consecrated to the honor of the great name of GOD. The Deed of Donation and Request to consecrate was read by the Rev. James E. Van Bokkelen the Minister of the Church; the sentence of Consecration by the Rev. Daniel Henshaw; Morning Prayer, to the Psalms, was said by the Rev. H. T. Harrison; the Psalter by the Rev. Henry Aisquith; the first lesson by the Rev. Robert Piggott; the second lesson by the Rev. Edward J. Stearns; the remainder of the Morning Prayer by the Rev. Cleland K. Nelson. The Epistle was said by the Rev. Libertus Van Bokkelen. The Bishop read the Ante-Communion service, preached, and administered the Holy Communion, assisted in the Exbortation, Invitation, and delivery of the cup, by the Rev. Richard H. Waters, Rector of Queen Caroline Parish, in which the Church is situate.

On Saturday, in the same week, June 17th, the chapel of the College of St. James was consecrated by the name of St. James's Chapel. The Resolutions of the Trustees, requesting consecration were read, and the deed of covenant appropriating the Chapel handed to the Bishop, by Joseph C. Passmore, Esq., Treasurer of the Board. The sentence of Consecration was read by the Rev. James A. Buck; Morning Prayer, to the Creed, by the Rev. Russell Trevett: the first Lesson by the Rev. Theodore B. Lyman; the remainder of Morning Prayers by the Rev. Dwight E. Lyman. The Bishop preached, and administered the Holy Communion, assisted in the offertory, the Exbortation, Invitation, delivering of the cup and Post-communion, by the Rev. John B. Kerfoot, Rector of the College. The Chapel, enlarged to double its orignal length last summer, has been additionally beautified by the insertion of a circular East window of rich stained glass.

On the evening of the same day, after Evening Prayers in the chapel, the students in the Grammar School and College, with the Faculty, Trustees, and visiters of the clergy and laity, having gone from the chapel to the burying ground in procession singing the 69th selection from the Psalms, the burying ground of the College was consecrated, with the service used for that purpose in this diocese.

Ordination.—On Trinity Sunday, in St. James's Chapel, Joseph C. Passmore, Robert G. H. Clarkson, and Alexander D. Jones were admitted to the holy order of Deacons. Morning Prayer to the Creed, was said by the Rev. Professor Trevett; the first Lesson read by the Rev Theodore B. Lyman: the second Lesson by the Rev. James C. Wheat; the remainder of Morning Prayers by the Rev. Professor Lyman. The Bishop preached. The candidates were presented by the Rev. Dr. Bowman, of Pennsylvania. In the administration of the Holy Communion, the Bishop was assisted by the Rector of the College, in the offertory, Exhortation, Invitation, delivering of the cup, and Post-communion. The Rev. James A. Buck was present.

The Rev. Messrs. Passmore and Clarkson will continue their connexion with the College of St. James; the former as Vice Rector of the College, and the latter as Rector of the Grammar School. The Rev. Mr. Jones is officiating in St. Mark's Chapel, St. Mary Anne Parish, Cecil county.—*Church Times.*

Clerical Changes.

The Rev. W. H. Moore, having resigned the charge of St. Michael's Church, Manchester, N. H., requests all letters and papers to be directed to him at Newport, R. I.

The Rev. Elisha F. Watson having received and accepted a call to the Rectorship of Christ Church, Lonsdale, requests all communications designed for him may be directed accordingly.

Obituary.

Died, on the Estate *Boetsbeeg*, St. Croix, on Monday morning, the 10th inst., JOSE RAMON DEL TORO, a native of Arecibo, Puerto Rico, aged 24 years.

Del Toro on being sent to America for his education, was first placed at "The Episcopal Institute," Troy, under the care of the Rev. Mr. Walker, where he remained about two years. He was afterwards removed to the school at Flushing, L. I., under the care of Dr. Hawks, where he remained until 1843, when St. Thomas's Hall was broken up. He had since that time passed through the course of studies in the Medical Department of the "University of Pennsylvania," and was about to receive its degree, when ill health compelled him to leave the North. He was a young man of great promise, and ardently beloved by all who knew him.

Departed this life, on Wednesday the 14th of June, in the eighty-fourth year of her age, MRS. ELIZABETH STOTT, formerly of Castle Dykes, near Dumfries, Scotland.

Mrs. Stott was a native of Philadelphia, where she was born on the 22d of February, 1765, and was baptized, when a few days old, by the Rector of Christ Church. She was the third of eight daughters of Dr. Frederick Phyle, who, before the Revolution and afterward, was Naval Officer and Collector of the Port, and died of the yellow fever in 1793. In early life she was married by the Rector of Christ Church and St. Peter's, our revered Bishop White, to EBENEZER STOTT, a native of Galloway, in Scotland, and removed to Petersburgh, Virginia, where he prosecuted the business of ashipping merchant with established credit and great success, until he retired from active business and returned to Scotland. For fifteen or sixteen years they resided at Castle Dykes, a country seat on the Nith, near Dumfries, where Mr. Stott died in June 1828; and in two years after that event, none of Mrs. Stott's seven children having survived their father, she returned to her native city, to pass the remainder of her days among her surviving sisters and their families; and here she has lived the last eighteen years, with almost a public reputation for the dignity and refinement of her manners, for her rare accomplishments, and for her truly christian virtues and works, until at length her spirit has returned to God who gave it.

Those who have had the happiness of an intimate acquaintance with this excellent lady will never hear her name mentioned, without associating with it such attractions of conversation and manners, such cultivated taste in the arts, and in one department even such artistical skill, as have been rarely excelled by those who make the acquisition of such graces the principal aim of their lives; and they will remember them as continuing in unexampled freshness and beauty to the very close of her life, without the least eclipse or cloud to obscure them. The portrait of a sleeping infant in crayons, an emblem of her own purity, was began and finished for one of her friends in the last year of her life, and is as remarkable for the truth and beauty of its colouring, and for repose and appropriate expression, as any of her earlier works.

But the same persons, those who knew her well, will also associate with her name the higher merit of a meek and humble spirit which accounted these graces as nothing more than the embellishments of life, and literally as of no account in comparison with living to the honor and glory of God in obeying His will and in doing good. She sacrificed to them neither her time nor her thoughts. She used them sometimes as a relief from pain, or as a refreshment and relaxation of mind, and more frequently to impart pleasure to others, but always in subordination to the cardinal occupation of her life, that of promoting the well-being of all who were within the universal Christian relation which she acknowledged and cherished, and especially of such as were brought more nearly to her, by "trouble, sorrow, need, sickness, or any other adversity." Her ample fortune enabled her, and her bountiful heart disposed her, to do extensive good in almost all directions—in some, by measures which, requiring the co-operation of others for their full effect, made her charities conspicuously known,—in many, for which her individual agency was sufficient, by wise and judicious counsel, by sympathy, by ample gifts of money, which would have been known to none but the receivers, if gratitude had not revealed them. At one time her fortune was seriously threatened by general derangements of property in the country, and, with a comparative indifference to her accustomed elegance of living, she planned a severe curtailment of her domestic expenditures, that she might the better provide for others; but happily the final loss fell below the apprehension, and her will bears ample testimony to the continning influence of her noble spirit of charity in the last civil act of her life.—*Banner of the Cross.*

Notices.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Saturday, July 1, Examination of Candidates for Deacon's and Priest's Orders, at the Vestry Room of Grace Church, 9 A. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at hurch of the Holy Comforter, (Seamen's Chapel,) confirmation, 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.
April 29, 1848.

☞ A stated meeting of the New York Ecclesiological Society will be held at St. Paul's Sunday School-room, on Monday, July 3d, at 8 o'clock, P. M. Entrance from Vesey street.

By order of the Committee,
THOMAS S. PRESTON, Rec. Sec'y.
New York, June 24, 1848.

SAILOR'S AND BOATMAN'S MISSION.

Bishop DeLancey will administer the Holy Rite of Confirmation in the Floating Church of the Holy Comforter, at the foot of Dey street, on the afternoon of the next Lord's Day, (the 2d after Trinity.) Services at 4 o'clock.
July 1, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 20th inst., the Treasurer has received the following contributions:

From Trinity ch, Fairfield, Ct. 15; Trinity ch, Portsmouth, Va. 17; Christ ch, Guilford, Vt. 10; St Paul's, Detroit, Mich, 40; St John's, Providence, R I, 80; a lady of Plymouth, N C, 10; Grace ch, do, for the Jews, 6 35; St Luke's ch, do, for do, 1 04; through Charles Seymour, Treasurer of Diocese of W N Y, Oxford, St Paul's, 28; Manlius, Christ ch, 5 50; Rome, Zion, 7 26; New Berlin, St Andrew's, 10; Utica, Trinity, 29 50; Syracuse, St Paul's, 17 93; Utica, Grace, 22; Owego, St Paul's, 15; Hamilton, St Thomas's, 3; Watertown, Trinity, 15: for the Jews, Lockport, Grace ch, 1; Geneva, Trinity, 50 cts; Fredonia, Trinity, 2 25; Utica, Trinity, 18 67; Rome, Zion, 3 86; Utica, Grace, 8—187 47; St Matthew's, Jefferson co, Ky, 20; collection at the offertory, meeting of the Board, Grace ch, Providence, half, 30 25; through W H Hubbard, R A in Va, St James's, Goochland and Fluvianna, 35; St John's, Richmond, a communicant, 4 80; do, the mite of a Church family, 2; King George co, Mrs V Washington, 50 cts; A B Horr, 50 cts; Miss Lucy B Horr, 50 cts—43 30; St James's ch, Woonsocket, R I, 14; St Michael's, Bristol, R I, February collection, for Maine, 13 66; May, do, for Kentucky, 7 50—21 16; St Mark's, Chester, Ill, 5; Old Point Comfort, a lady, 1; a member of St Matthew's, Jersey City, N J, 2. Total, $503 57.

THOMAS N. STANFORD, Treas.,
New York, June 27, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 20th inst:

From St Michael's ch, Bristol, R I, coll. for March, for Africa and China, 8 78; do, coll. for June, Africa, 8; China, 7; Infant S S of do, for Africa, 5; China, 5; Mrs D Wolf, of do, 1—34 78; St Helena parish, Beaufort, S C, for ed. Christine, Athens, 43; Trinity ch, Society Hill, S C, 5; offertory coll. at meeting of the Board, Providence, R I, half, 30 25; coll. at Miss'y meeting, St John's, Providence, R I, half, 80; special, for Constantinople, 40; Ladies' Philanthropic Society of St John's ch, Providence, R I, for Africa, 37; morning S S of do, systematic coll. for China, 65; St Paul's ch, Pautucket, Sewing Circle, for ed. Eliza Taft, Africa, 20; St James's ch, Woonsocket, for Constantinople 14—256; St Paul's ch, Detroit, Mich, 25 44; St Ann's ch, Morrisania, N Y, 23; through W H Hubbard, R A, Richmond, Va, St Peter's ch, Tillottson parish, 15; Nelson parish, Nelson co, for Africa, 12 50; China, 12 50—40; Trinity ch, Portsmouth, Va, for Constantinople, 1; St Stephen's ch, New Hartford, W N Y, 5; Christ ch, Manlius, do, 5 50; Grace ch, Lockport, for China, 1; Trinity ch, Geneva, for Africa, 25 cts; St John's ch, Ithaca, S S offering, for Africa, 3 75; St Paul's ch, oxford, ladies of, for ed. of a child, China, 20; do, Africa, 20—55 50; St Paul's ch, Medina, O, 5; a lady of New Jersey, through T N Stanford, Esq, for Africa, 5; through Mrs Bedell, N Y, for the mission at Athens, 80; St John's ch, Providence, R I, a family, for Athens, 30; St Stephen's ch, Portland, Me, for Constantinople 35. Total, $615 72.

J. SMYTH ROGERS, Treas.,
New York, June 27, 1848.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 20th inst:

From Zion ch, Sandy Hill, Rev Charles B Bostwick, 3; St Paul's ch, Oxford, 9; Trinity ch, Fredonia, 2; Trinity ch, Fayetteville, Grace ch, Rochester, 7 52—by Charles Seymour, Esq, Treasurer of W N Y—19 52; St Peter's ch, Lithgow, Rev Homer Wheaton, 4. Total, $26 52.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 27, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sum, since his report of 20th inst:

From Zion ch, Rome, by Charles Seymour, Esq, Treasurer of W N Y, $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, June 27, 1848.

Advertisements.

PARISH LIBRARIES, &c.—The subscribers have for sale, at reduced prices, an extensive assortment of Religious Works, suitable for Parish and Sunday School Libraries, well worthy the attention of the clergy and others. Many of these works have been imported from England, and are offered at prices nearly as low as American publications.
STANFORD & SWORDS,
139 Broadway.
July 1.

CLERICAL REGISTER.—The subscribers would remind the Clergy visiting this city that the "Clerical Register" is kept at their store, in which it is desirable that their names and abode should be entered on arriving.
STANFORD & SWORDS.
June 1.

MR. FRANK WILLS, Ecclesiastical Architect, New York, wishes to receive as a pupil a well educated youth, not under sixteen years of age. Apply at his office, 156 Broadway, New York. July 1.

PER BRITANNIA.—The Canons and Decrees of the Council of Trent, by Waterworth, 8vo.
Holy Baptism and Dissertation, by Maskell, 8vo.
Rank's History of the Popes, vol. 3—(Bohn's Ed.)
Mounsey's Lord's Supper.
Memoirs of Caroline Fry.
Smith's Our Scotch Clergy.
Bickersteth's Prayers for the Young.
McGhee on Ephesians, 2 vols.
Imported by
STANFORD & SWORDS, 139 Broadway.
S. & S. having an Agent in London, they offer their services to the public for the importation of Books, Pamphlets, &c., which can be obtained through them on as low terms as at any other establishment in the country.
July 1.

Poetry.

From the Church Times.

THE SPIRIT OF THE OLD CHURCH.

Hard by yon grove of sturdy oaks
A little Church has been,
Men of a by-gone day, went there to pray
And to confess their sin.
They and thousands since have passed
To the awful quiet of the grave,
And the Church is no more, as in times before,
With its chancel, font and nave.

Thorns and weeds have overgrown
And all is waste and wild there,
But a single stone standing alone
Is left of that House of Prayer.
Fatigued by an evening's stroll
I stayed my wandering feet
By that deserted and forgot—yet still sacred spot,
That once was God's mercy seat.

With the turf as a bed, the stone for a pillow,
I slept,—beautiful visions came,
An angel clad in white, with a face all bright,
With divinity's flame.
Stood o'er me in my dreamful sleep,
Majestic, stately and divine,
It came from on high, 'twas a child of the sky
Marked with the heavenly sign.

His speech, his tones and strain,
If less than God's, were more than ours,
On his magic words I hung—words of a heavenly tongue,
Through all the evening's hours.
"I am the Spirit that reignest here,"
With angel accents, the white clad spirit spake,
"The old Church is my ward, the gift of the Lord,
To be cherished for Jesus' sake."

From the Spirit's high converse
Wondrous things I heard,
He spake of God and the Bride—the Lamb who died,
The One Eternal Word,
"Each Church on Earth," the Spirit said,
"God gives to one of His Angel Band,
To guide it and guard, to watch o'er it and ward
A White robe from his own right hand."

"I am the spirit that watches here
I came with the stone first laid
And here I have been, through sorrow's sin,
For this I have lived and prayed,
And here I shall be, hallowing this spot
With the glory I brought from the sky,
'Till earth is no more, then my hope as before
Is a seat at His footstool on high."

The Spirit related the Old Church's story,
Its conception, its work and its fall,
Of the worship there said, and the prayers there prayed,
Its saints, its clergy and all.
A sad sweet tale to hear,
What better tablet can there be?
To grave Church deeds upon—better than crumbling stone,
The tablet of an angel's memory.

I woke from my dream, the spirit had gone—
But the thoughts then awakened, I've never forgot,
They haunt my mind still, and they ever will
When I visit that Holy spot.
Airic, Salem, Roma's Church,
Each have their guardian spirit still
His spirit's prayers, joined with ours and their's
May raise them again to His Holy Will.

Selected Matter.

[From Sermons preached during the Season from Advent to Whitsuntide, by Rev. E. B. Pusey, D. D.]

INCREASED CONMUNIONS.

"*Let a man examine himself, and so let him eat of that Bread, and drink of that cup.*"—CORINTHIANS XI. 28.

All restoration to religious privileges involves perplexity and doubt, as well as thankfulness and joy. For restoration is not the natural order of God's Gifts. He formed his creatures very good. He re-created them still in His Own Image. The Church, "the Holy City, came down from God out of Heaven prepared as a bride adorned for her Husband;" her dowry complete, full of goodly Gifts and Heavenly Graces; one in the unity of "the Apostles' doctrine;" one in heart and soul; through the fervency of continual prayer, and self-forgetting charity which counted nought its own; fed daily with "the Living Bread Which came down from Heaven;" walking in the Light and Glory of God's Presence; filled with His satisfying Fulness; guided, and guarded, and hallowed by His Indwelling Spirit. Such, in His Holy Purpose, was she to remain, filling the earth with His Glory, of Which she was herself full; subduing and taking possession of the world in His Name, to Which she was herself subdued and Which she bore. Prophecy, except in the last days of Anti-Christ, knows of dimness coming again over her light; her fine gold being tarnished; her peace broken within as well as without; her beautiful garments exchanged for the sackcloth of captivity and heaviness; herself sitting down again in the dust out of which she had been raised. And so, in her children individually. The course of God's appointment is That Gift which, during our unconscious infancy, He, in Holy Baptism, placed within us, should grow with our growth, unfold with our unfolding faculties, take possession of our thoughts, longings, feelings, impulses, inform our actions, wrap round each developing energy, and turn each strife with sin into an occasion of victory. One onward course, amid and out of occasional stumblings and infirmities consistent with the state of Grace, is the path marked out for the Church to win the world, for the Christian to gain access to the Throne of God. Restoration implies fall and previous negligence; and falls, in proportion to their grievousness, imply some withdrawing of the Divine Light and Presence; and His diminished Presence, a proportionate misgiving and perplexity.

We need not then be amazed in ourselves, if we do find ourselves in perplexity, either when we, as we hope, are being restored individually, or as God's returning Favor to our Church, year by year, opens to us new and manifoldly increasing Gifts, which we before had not. "Can this be for me?" the penitent soul will often cry out, "me, who am not worthy of the Crumbs which fall from His Table? me, who deserve only to be without? Am I thus to be brought within His Palace, and placed in His Presence? I, in the tattered garment for which I have exchanged His Robe of Righteousness, to sit down in His Marriage Feast? I, thus leprous, to be brought thus close to His Purity? an outcast and a wanderer, to be bid to 'sup with Him, and He with me?" And in those happier cases, where the conscience has not been *freed* only, but has remained *free* from darker taints of sin, and bears witness that, amidst whatever of human infirmity, the heart's desire has been to cleave wholly to God, and be more singly His; still, on the opening of any new privilege, doubts will arise, and often in the very humblest and meekest hearts, whether they can safely avail themselves of it. Still the question comes back, "are these Gifts intended for such as I feel myself to be, or for those only of more devoted soul, who out of the distractions of the world can rise more freely to God? Is, or can, my life be any way proportioned to the Gift? Shall I persevere? My outward course of life must remain nearly the same: can my heart, amidst it, be inwardly more conformed to God, so that the Gifts for which I would long, if I dared, should be for my profit and to life, and not for my condemnation?"

Then, too, growth in Grace is mostly slow. We seem often, for a time, rather to have come to a fuller knowledge of our own miseries and infirmities, than to be conquering them. The Light, which by God's Mercy has streamed in, rather shows us the depth of our own darkness. The more we strive, the more we feel the weight which is against us. "Can it be?" people often think, "can the Food of Angels, the Fire of Love, the Coal from the Altar, be for hearts so cold, so lifeless, so feelingless?"

Thoughts such as these will naturally arise, when, (as in this place,) more frequent Communions, and Daily Prayers, have been restored. It is right that they should. They are a confession on the part of our fallen, although restored, nature, that it is an awful thing to draw near to the Holiness of Almighty God. In some, such fears may be at once overborne by love. An ardent longing for the Love of God, or the humble fear of losing any Gift of His, may bear the soul beyond all other fear. Such dare approach, because they dare not turn away. They dare not willingly part, for a time, with That Which makes them "one with Christ." And these too are right. We come to the Physician, not because we are whole, but because we are sick; we come to Him our Riches, because we are "poor and needy;" we come to "the Fountain opened for sin and for uncleanness," because we are defiled.

Still more commonly, there will be both hopes and fears; and people will be drawn both ways. Humility will both draw and withdraw them. Both may, in turns, seem to be presumption; to hold back, if God indeed inviteth us; or to press in, if we are not such as He would bid.

"It is my Maker—*dare* I stay?
My Saviour—*dare* I turn away?"

What then? Are such fears, if overruled, to be wholly disregarded? Have they no office for us? Not so. All, fear and love, hope and awe, sense of sin and of helplessness, and longing to be other than we are; all should have one issue, to draw us more closely, yet more reverently to Him, in Whom Alone awe and fear can be hushed, helplessness be stayed, sin be blotted out, infirmities healed, the One Source and Aim of all holiness, and hope, and love. It is a pious prayer of a good man, "Most Sweet Jesus, Whom Zacchæus received with joy into his house; and Whom the Centurion, out of reverence, did not dare to invite under his roof; Have Mercy upon me, that I may ever combine the feelings of them both, love and fear, whensoever I receive Thee into my house."

It is, then, at once a ground for earnest pausing and entering into ourselves, that any of us has these fears. For the fears are of God. It is an awful thing to come into God's Presence. And each nearer approach to His Presence has, and ought to have, awe, and reverent fear. His Presence is awful to Cherubim and Seraphim. Filled though they be with His Knowledge and His Love, they still veil their faces, as they hover around His Throne, and sing their unceasing Hymn to the Ever-blessed Trinity, which we here faintly echo, "Holy, Holy, Holy, Lord God of Hosts." The blessed Angels are not pure in His sight, and so must stand with awe before Him Who Alone is Holy, "how much less man, that is a worm? and the son of man, which is a worm?" Ever since the fall, man has that within him, which may well make him hide himself, if he could, and which must make him come with shame and confusion of face before the Presence of his Maker. Even righteous men have stood in awe, when God revealed Himself most graciously and in Love. When the Voice of God came unto Moses, saying, "I am the God of thy fathers," he "trembled and durst not behold." He "hid his face, for he was afraid to look upon God." And Job saith, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." And the Patriarch Jacob, "Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the House of God, and this is the Gate of Heaven." Daniel, the "man greatly beloved," retained no strength in him, "for my comliness," he saith, "was turned in me into corruption, and I retained no strength." And Habakkuk says, "When I heard, my belly trembled; my lips quivered at the Voice; rottenness entered into my bones; and I trembled in myself, that I might rest in the Day of trouble." Such was a prophet's awe and fear. His very inmost self trembled; it was like the decay of the grave; he became a weight and a burden to himself; his "lips quivered" with the Message of God; that fearing in time, he might "rest in the Day of trouble," and "have boldness in the Day of Judgment."

Our Lord's first Words to His Apostles, after His Resurrection, were "Peace be unto you," yet neither these His Gracious Words nor Look hindered that they, terrified and affrighted, supposed that they had seen a "Spirit." The beloved Disciple, when in vision he saw Him Whom his soul loved, "fell at His Feet as dead." St. Paul speaks of that awful Manifestation of God upon Mount Sinai, whereat "Moses said, I exceedingly fear and quake,"‡ and all terrors of nature were gathered together, the Mount burning with fire, "and blackness, and darkness, and tempest, and the sound of the trumpet, exceeding loud, and waxing louder and louder, and the Voice of words," and "the thunders and lightnings," when "the whole Mount quaked greatly," as less awful than our privileges. More awful than the greatest terrors of God in the world of nature is, in the world of Grace, the awe of the Greatness of the Love of Jesus.

Much more is the nearness of God awful to those, who are near Him in presence, but not in heart. The heaviest Judgments have ever fallen on those who have been brought nearest to Him. "I will not go up in the midst of thee," God saith, after the rebellion in the matter of the calf, "for thou art a stiff-necked people, lest I consume thee in the way." In Mercy God withdrew His more immediate Presence, lest their unholiness should turn it to their destruction. And they themselves said to Moses, "If we hear the Voice of the Lord our God any more, then we shall die; go thou near, and hear all that the Lord our God shall say, and we will hear it, and do it. And the Lord said, they have well said all that they have spoken." And of the Priests it was said, "Let the Priests, who come near unto the Lord, sanctify themselves, lest the Lord break forth upon them." And what is the whole history of God's earlier people, in the wilderness, under the judges, the kings, unto this day, but one deepening tale of heavy chastisement, "a roll written within and without, full of lamentation, and mourning, and woe;" "plagues wonderful, and of long continuance," because they "feared" not "that Glorious and Fearful Name, the Lord their God?" "What nation had God so nigh unto them, as the Lord their God was in all things that they called upon Him for? Yet so were all their sins too done in His very Presence; and He Who was nigh to save was in the midst of them to destroy. His Presence was in fire, a Light to them by night, a Guide to them by the way; yet when they sinned, a Fire also to destroy. "Our God is a Consuming Fire;" "a Spirit of Burning" to consume all evil in us; else would He be a Fire to consume us. "The Lord thy God in the midst of thee is Mighty," saith the Prophet, but He was "Mighty to save," or "to bring His Judgment to light."

And when He came nearest to His own, even in His Gracious Presence in the Flesh, then did their doom become more aweful. The greater the nearness to His Presence, the more awful the peril. The All-merciful Redeemer pronounced a special woe on those "cities wherein most of His Mighty Works had been done, because they repented not." It shall be more tolerable, in the Day of Judgment, for Sodom and Gomorrah, than for thee."

And so of individuals, how utterly and how hopelessly did the curse fall upon Cain, and the profane Ham! How early the punishment on the mockery of Ishmael! How, for one act of profaneness, did Esau find "no place for repentance, though he sought it carefully with tears." How sudden and severe the punishment on the Sabbath-breaker, who gathered but a few sticks; or upon the two sons of Aaron, Nadab and Abihu, which God Himself interprets; "This it is that the Lord spake, saying, I will be Sanctified in them that come nigh Me, and before all the people I will be Glorified." How terrible the living destruction of Korah and his company, read to us by the Church on the very day which closes the first week of our Easter joy, when our Easter Halleluias sound again, ere yet the words "Who, by His Death, hath destroyed death, and, by His Rising to Life again, hath restored to us Everlasting Life," have passed from our lips! They had all but the Priestly character, as our Lord "made us" all spiritually "Kings and Priests unto God and His Father!"¶ Yet how, as they sink down out of our sight, alive yet to death, are they pictures of the living death of the damned in Hell! How irrevocable the sentence pronounced long before on Hophni and Phinehas, or on Saul! How did Satan, after the Holy Supper, enter into Judas, and take possession of him, so that even when he repented himself, he had no power left to repent truly. His sentence was pronounced, "Good were it for that man that he had never been born."

And so, of classes of men in this day, it is observed how the young of one profession much occupied with man's lifeless body, too commonly become wholly careless as to death, and callous and profane; how hardened and profligate too many of those become who are most conversant with death. Nay, awful as it is for a Minister of God himself to say it, yet as St. Paul said, "lest when I have preached to others, I myself should be a castaway," so it has become an almost received saying among holy men, that more Priests, perhaps, than of any other class will perish.

It is, then, no untrue fear which hesitates and stands in awe at any nearer approach to God. By nature, since Adam "hid himself in the trees of the garden," we should all hold back. We might well shrink from God's Presence, but that a mightier fear draws us to It. Nay, mostly, God has "compelled us to come in," lest while we hesitated, we, remaining without, should perish. He *has* brought us all very near to Him, even making us His children, members of His Son. We cannot henceforth, even if the faithless wish should arise in the heart of any, we cannot "be as the heathen." We have been brought near: and our only safety is remaining very nigh unto Him, under His very Shadow, yea drawing nigher and nigher to Him. Our only fear should be, lest we "draw nigh unto Him with our lips, while our hearts are far from Him;" lest we be near in bodily presence, but afar in spirit; our bodies in His Courts, our hearts in the world: our bodies touching the Holy Elements of His Body and Blood, our souls aliens from His Life, His Virtue, and the Might of His Sacraments.

[To be concluded next week.]

From The Irish Ecclesiastical Journal.

LAW OF MARRIAGE.

The following Petition against the proposed legalization of marriage with a wife's sister, is in course of signature in the diocese of Armagh and Dublin:

"*To the Knights, Citizens and Burgessess of the United Kingdom of Great Britian and Ireland, in Parliament assembled,*

"THE PETITION OF THE UNDERSIGNED CLERGYMEN,

HUMBLY SHOWETH,—That your Petitioners deem it their duty respectfully to lay before your Honorable House their sentiments on a subject of great importance to the interests of society and of morals, which is now forced upon public notice by the efforts made to effect an alteration in the Law of Marriage with regard to certain relationships of affinity.

"That your Petitioners view with especial alarm and aversion any proposal to relax the law which prevents marriage with a deceased wife's sister, inasmuch as it would tend to introduce the most injurious elements of suspicion and distrust into the very heart of domestic life, and would put an end to that familiar and affectionate intercourse between near relatives which has hitherto been safe, honorable, unsuspected, and happy.

"That, in the opinion of your Petitioners, it is in the highest degree desirable that the laws of the country should continue to protect the comfort and happiness of the wife, by excluding all occasions of uneasiness and jealously which might arise from the close intimacy naturally subsisting between her sisters and her husband.

"That a change of the law, such as proposed, would be an inexcusable sacrifice of the dearest interests of the bulk of society to the unreasonable demands of a very small minority, who have voluntarily placed themselves in a position from the disrepute of which no Act of the Legislature can relieve them.

"Your Petitioners, therefore, earnestly entreat your Honorable House that you will be pleased to refuse your sanction to any measure which has for its object the relaxation of the Law of Marriage with reference to degrees of kindred.

"And your Petitioners will ever pray."

We entirely coincide with the prayer of this petition, and with its representation of the utter inexpediency of the proposed relaxation in the Law of Marriage. Higher ground of opposition, however, may be taken, even than the tendency of the intended change to disturb domestic tranquility. Marriage with a deceased wife's sister is a direct violation of the "Table of Kindred and Affinity, wherein whosoever are related *are forbidden in Scripture* and our laws to marry together." This Table is part and parcel of the Book of Common Prayer, to all and everything contained in which the clergy have declared their *unfeigned assent and consent*. The Church of England, in Convocation assembled, has solemnly ratified the prohibition in her ninety-ninth Canon:

"No person shall marry within the degrees prohibited by the laws of God, and expressed in a table set forth by authority in England in the year of our Lord 1563. And all marriages so made and contracted *shall be adjudged unlawful and incestuous*, and, consequently, shall be dissolved as void from the beginning."

The Irish Church, in her Synod of 1634, adopted these same words, which now stand as her forty-seventh Canon.

In these Canons the Churches of England and Ireland have explicitly pronounced that the connexion which it is now proposed to legalize is "incestuous and unlawful." Such has been the general consent of Christendom in all ages. The voice of the Catholic Church, so solemnly pronounced, should surely, have more weight with our Legislature than the convenience of a few individuals. We have not space to enter upon the argument from Scripture, but it seems no light obstacle to legalizing marriage with a wife's sister that such a connexion is absolutely irreconcileable with our Lord's assertion, that the man and woman in matrimony become *one flesh*. If, in this great mystery, they thus become one flesh, the relations of each become interchanged, and, consequently, the marriage with a wife's sister must be regarded as a thing forbidden as much as marriage *with a sister*.

THE MORTGAGED SANCTUARY.—He who makes the interests of the house of God his own, finds it very essential to his comfort and profiting in divine ordinances, to be able to worship God in an unmortgaged sanctuary, and thus 'attend upon the Lord without distraction.' After having had experience for many long years of going to a house of worship almost hopelessly burdened with debt, such a one feels a delightful change in going to the same house when it has been relieved from all embarrassments. Before, he could not enter the house and take his seat in it, without the thoughts of the embarrassment rushing upon his mind, like troops from the realms of night—depressing his spirit and hindering his devotion. To his mind, it was the pillar of *cloud* rather than of fire that rested upon the sanctuary. The God which he worshipped made darkness his pavilion, instead of showing his face in the luminous shekinah. He could not step over the threshold, without being assaulted with gloomy thoughts and forbodings of trouble. A mind intent upon public worship ever has disturbance enough from foreign thoughts. But of all such disturbers, those which issue from the walls of a house papered with mortgages, are the most annoying and persevering. This is a class of evil spirits that are not easily exorcised. Here is a matter worthy the consideration of those that are about to put their sanctuaries in debt for matters of style that may be easily dispensed with; and also of those whose duty it is to make special efforts to pay off parish debts.

Advertisements.

SUBMISSION TO GOVERNMENT.—Submission to Government the Christian duty. A sermon for the third Sunday after Easter, by the Rev. Horatio Potter, D.D., rector of St. Peter's, Albany.

Just published by STANFORD & SWORDS, 139 Broadway, who have also lately published 2d edition of "Mark Wilton," the "Merchant's Clerk," by the Rev. Charles B. Taylor, author of Lady Mary, Margaret, &c. 12mo. 75 cents.

"We venture to say that few readers will close the volume without feeling that they have been made wiser and better by its perusal."—*Calendar.*

"An excellent book to place in the hands of young men."—*Episcopal Recorder.*

"We would that the book were carefully read by all for whom it is especially designed—the clerks of a great city."—*N. Y. Commercial.* June 21.

TYLER'S TACITUS.—D. APPLETON & Co., 200 Broadway, have just published The Germania and Agricola of Caius Conelius Tacitus, with Notes for Colleges by W. C. Tyler, Prof. of the Greek and Latin Languages in Amherst College. One neat volume 12 mo, leather back. Price 62½ cents.

"We have been struck with the elegant precision which marks these notes: they hit the happy medium between the too much of some commentators and the too little of others"—North Amer. Review.

The volume is highly recommended and already introduced as a text book by Profs. Felton, of Harvard University; Lincoln, of Brown University; Coleman, of Princeton; North, of Hamilton College; Packard, of Bowdoin College; Crosby, of Dartmouth College; Owen, of New York, &c.

D. A. & Co. publish the following GREEK AND LATIN TEXT BOOKS:

Arnold's First and Second Latin Book, and Practical Grammar. 12mo. 75 cents.
Arnold's Latin Prose Composition. 12mo. $1.
Arnold's Cornelius Nepos, with notes. 12mo. 62 cts.
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Arnolds Greek Prose Composition. 12mo. 76 cts.
Arnold's Greek Reading Book, edited by Spencer. 12mo. $1 50.
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IN PRESS.

Cicero De Senactute et De Amicitia. Notes by Johnson. 12mo.
Cicero De Officiis. Notes by Thatcher.
Cicero's Select Orations. Notes by Johnson.
Sewell's Classical Speaker. Edited by Reed. 12mo.
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NEW ENGLISH THEOLOGICAL WORKS.

Holy Baptism, a Dissertation, by the Rev. Wm. Maskell, M. A. 1 vol. 8vo. $4 25.

Sermon on many of the Leading Doctrines and Duties taught by the Church of England, by Hon. Geo. Pellew, D. D., Dean of Norwich. 2 vols. $6.

Five Sermons on the Nature of Christianity, preached before the University of Cambridge, by W. H. Mill, D. D. $1 87.

Contributions towards a Harmony of the Holy Gospels. 1 vol. vo.8 $2. 1t

THE CHURCH ALMANAC FOR 1849, First edition will be published by the Protestant Episcopal Tract Society about the 15th, of August. Secretaries of Conventions and Church Societies &c., will confer a favor by forwarding a copy of their last Journal or Report. Every effort will be made to ensure correctness. Address

j24tf THOMAS C. BUTLER, Agent, 20 John st.

A LADY, of good family, a Communicant in the Church, is desirous of a situation as Governess in a private family, for which she has high testimonials, and refers to the Rev. Dr. McVickar, No. 8 College Green, or to Miss H., No. 3 Warren street. June 24.

MANNING'S SERMON'S.—The subscribers have in press, and will publish in consecutive volumes in good style, "Sermons by the Rev. Henry Edward Manning, Archdeacon of Chichester." Vol 1., from the 6th London edition, will be ready about the 1st of August.

These sermons so justly appreciated for purity of thought and elegance of language, have had a most extensive circulation in England, and their republication in this country is warmly solicited by many of the clergy and laity.

STANFORD & SWORDS.

Nearly Ready—The Aged Christian's Companion, by the late Rev. John Stanford, D.D., with a memoir of his life and Howard-like labors, by the Rev. George Upfold, D.D., Rector of Trinity Church, Pittsburgh, with a Portrait. June 3.

THE KING'S MESSENGERS.—The General Protestant Episcopal Sunday School Union has just published "The King's Messengers," by the author of "The Shadow of the Cross," "The Old Man's Home," &c., with six beautiful engravings from original designs by Weir.

For sale at the Depository, 20 John street. June 3.

VAN ESS'S SEPTUAGINT, &c. &c.—The Septuagint, edited by Dr. Leander Van Ess, 8vo. containing all the Canonical Books and Apocrypha, printed on fine writing paper, for the convenience of notes. Also, Hahn's Hebrew Bible, printed in the same manner at Leipsig.

The works of Tertulian. The Tracts of St. Cyprian.

Just received from Hamburg, and for sale by

June 17. STANFORD & SWORDS.

NEANDER'S CHURCH HISTORY.—The History of the Christian Religion and the Church, by Dr. Augustus Neander, translated from the German, by the Rev. H. J. Rose, D.D., second edition, just published. Price $1 75, and for sale by

June 17. STANFORD & SWORDS, 139 Broadway.

ORGAN BUILDING CHEAP! The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

May 20—6m. HENRY PILCHER.

INTERESTING LITERARY CURIOSITY. Just Published, Pennsylvania and New Jersey in 1698, or An historical and geographical account of the Province and country of Pensilvania and of West New Jersey in America. By Gabriel Thomas, who resided there about fifteen years. 1 vol. London. 1698. With a map of both countries.

An exact fac-simile copy of the scarce original edition. Price only $1 50. For sale by HENRY KERNOT, Up-town Bookstore, 633 Broadway. Jun 3—4t

☞ Only a very limited number printed.

A STUDENT of the General Protestant Episcopal Theological Seminary, is desirous of employing a small portion of time, in giving, in the city, private instruction in Latin, Greek, and Mathematics. During the months of July, August, and September he would be under no restriction as to time or place.

Any one wishing his services may address R., at this office.

May 27—3t

BOARDING IN THE COUNTRY,—The subscriber, widow of the late Rev. Warner Hoyt, has located herself in the pleasant village of New Canaan, Conn., five miles north-west from Norwalk, (stages running from thence to the steamboat, and returning every day,) within a quarter of a mile of the Episcopal Church. She wishes to obtain from six to ten boarders for the summer, who can be accommodated with pleasant rooms, and every attention will be paid to make them comfortable. Terms moderate. Application can be made to the subscriber, or the Rev. Mr. Short, New Canaan, or to A. Reynolds, Esq., Greenwich, Ct.

May 20—5t ELIZABETH P. HOYT.

PEW in St. Paul's Church, to rent, No. 102, North Aisle—one of the best situated in the Church. Apply at the office, No. 233 Washington street. June 17—tf

THE YOUNG CHURCHMAN'S MISCELLANY, for June, just published. Subscriptions received at 139 Broadway, and 106 Fulton st.

A GENTLEMAN, who is studying for the Sacred Ministry, wishes to engage in some family as private Tutor, and receive board for services, or procure a situation in some school, or pupils for private recitations, where he can earn sufficient to pay his way. He has taught many years and feels confident he can please. Address a line to J. D. P. through the Post Office.

June 10th, 3t

THE Mutual Benefit Life Insurance Co. 11 Wall-st.—Statement, May 1, 1848:

This Company has issued since the 25th April, 1845, to this date, (3 years)	5,527 policies.
Poli,ies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of premiums received on above	$697,455 61
" received for interest	21,276 43
Total receipts in three years	$718,732 04
Losses and expenses paid during the same time	176,721 46
Surplus, May 1, 1848	$542,010 58

The recipients of the amounts paid for losses, are as follows, viz:

Widows	38	Children	153
Husbands	6	Creditors	[illegible]

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MAY REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) have issued, during the month of May, 1848, Ninety-four new Policies, viz:

To Merchants and Traders	45	To U. S. Consul	1
" Clerks	9	" Sea Captain	4
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☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in duration. June 17, 1848.

ORGAN FOR SALE. An Organ of very superior tone and finish, in an elegant gothic case, suitable for a parlor or small church, is offered at less than the original cost, containing the following stops, viz. Diapason Base, ditto Treble, Principal, twelfth and fifteenth. The whole in a swell. Inquire of June 10, 4t EDWARD P. TORREY, 59 Maiden Lane.

A GENTLEMAN is desirous of uniting himself with some Choir of the Episcopal, or other Church, as Bass Singer, or would form one of a Quartette, sacred or secular. A line addressed to "CHANT," Churchman Office, will be attended to. June 10, '48.

THE SUBSCRIBER begs to inform all Literary persons, Committees of Public Libraries, and Book Collectors generally, that he has added to his stock the present season, ten thousand new volumes, principally received from Europe. He is determined to sell these, as well as every other book that he possesses, at prices unprecedentedly low for cash. In every branch of religious knowledge, not to specify names, he has the writings of the greatest divines, including some of the Greek and Latin fathers. He has a very extensive collection of the Greek and Latin Classics of the choicest editions. In Miscellaneous Literature, all the works commonly on sale, together with books out of print and otherwise very rare, that he thinks cannot be had at any other bookstore in the country. He is also largely supplied with books on the following subjects, viz. Agriculture, Botany, and Rural Sports; Books relating to America; Architecture, Illustrated Books, Atlases, Numismatics, and Works on Antiquities; Biography; Cookery and Domestic Economy; Education; European Topography; Heraldry; Historical and other works relating exclusively to Great Britain and Ireland; Works relating exclusively to the Jews, Lexicons and Dictionaries; Logic, Metaphysics, and Political Economy; Mathematics and Natural Philosophy; Military Books; Musical Works; Natural History and Geology; a large collection of curious and rare pamphlets, bound in vols.; Periodical Literature, in whole sets and odd vols. bound; Phrenology, Physiology, and Mesmerism; Poetry, Shakesperiana, and the Drama; 800 vols. Sermons; Translations and Commentaries; Voyages and Travels; Law and Medicine; Chemistry, Metallurgy, Geology, Mechanic Arts, Engineering, Surveying, Banking, Exchange, Assurance, and works on curious and out-of-the-way subjects, which admit of no classification. In short, he flatters himself, there is no similar store in the city, which presents such various literary attractions; and he begs to say that as he is selling exclusively for cash, he is charging the very smallest profit on which the business can be carried on. He invites all to call, that every one may judge for himself.

He has just published the first part of his general descriptive Catalogue. It makes a handsome 8vo. volume, closely printed, of 240 pages. The subsequent parts are in preparation, and will be issued as soon as ready. JOHN DOYLE, Cheap Ancient and Modern Bookseller, June 10, tf 146 Nassau-st, N. Y.

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April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. DOUGLASS, A. M., Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F. Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D.; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL. D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

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November 3—yly

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February 27—yly

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L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

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December 18—1y